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A METHODIST MEDLEY

By
J. B. F. Morgan, M. D.

1899

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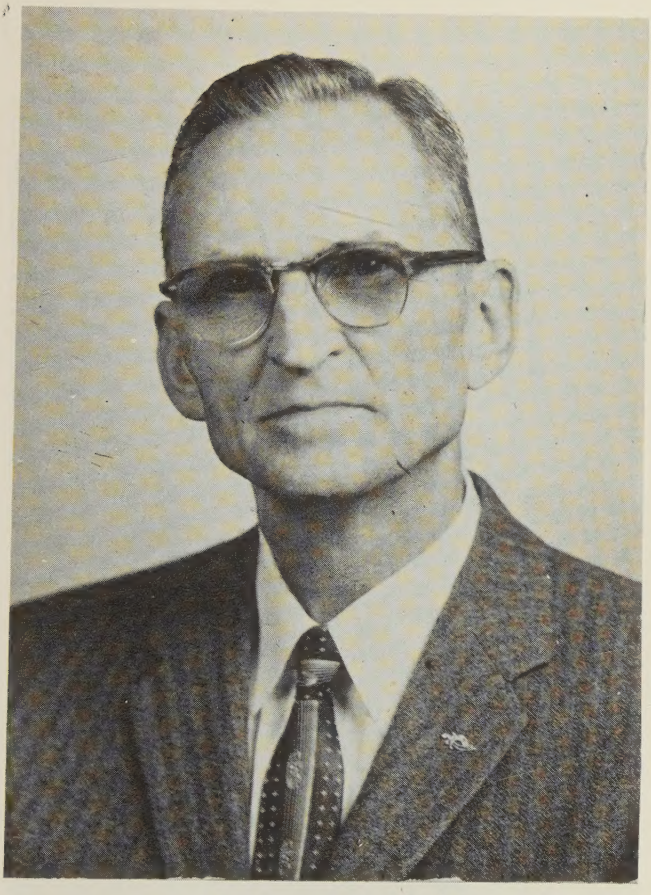
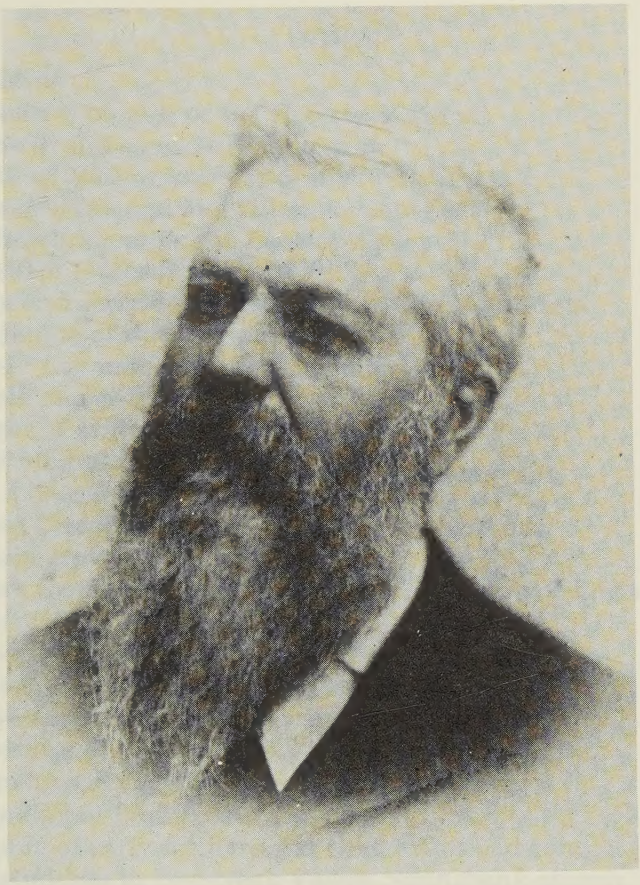


PRYOR B. TIMMONS

This book is dedicated (in memory) of Pryor B. Timmons, born and reared near Clarksburg, an alumnus of Clarksburg High School, Superintendent of Clarksburg Schools for 45½ years, Superintendent of the Clarksburg Methodist Sunday School for 50 years, and one who was constantly dedicated to recording the history and traditions of Clarksburg and Deerfield Township. He had preserved Dr. Morgan's history and had initiated the earliest stages of its publications before his death November 20, 1970.

The Alumni of Clarksburg High School have carried out his wishes and efforts by publishing Dr. Morgan's "History of the Deercreek Circuit."

To those
who preceded us
in the battle of life,
and who so nobly did their work
in establishing civilization and
the Christian religion
in the
Northwest Territory,
these pages
are dedicated.



DR. J. B. F. MORGAN

Dr. J. B. F. Morgan was born on the ancestoral farm near Lattaville, Ohio, May 26, 1837. He moved to Clarksburg after graudating from Medical College of Ohio in Cincinnati in 1869.He continued his practice in the Clarksburg community until his son, Rea, graduated from Medical College of Ohio in 1900. Then, he virtually retired from practice. His death occurred in March 6, 1923.

To those
who take pleasure
in reveling in the past
and delight in calling back to
the present those who preceded us in
the battle of life, and who so nobly
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EARLY METHODISM IN AMERICA
ITS COMING TO THE SCIOTO AND DEERCREEK VALLEYS
BY DR. J. B. F. MORGAN — 1899

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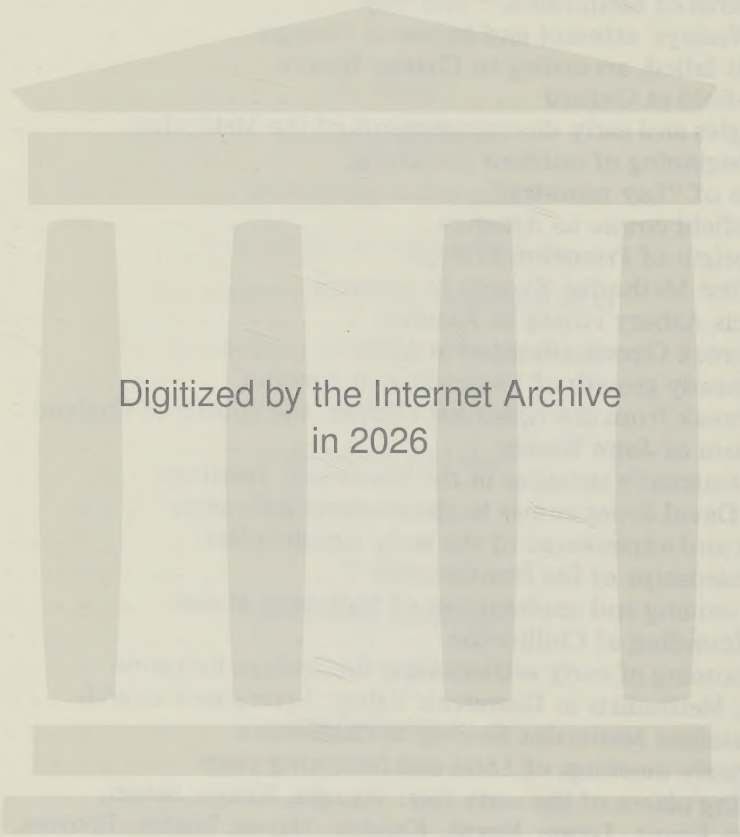

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DAWN and NOON-DAY

The title of these pages does not confine the writer to narrow limits, and the subject matter is of such wide interest that the author begs the privilege of breaking over a limited area that he may peer into the dim past and learn from the silent ages from whence we came.

When the life of a great man is written it is customary to go back generations, if it is possible, and necessary, to his forefathers and give the origin of his greatness.

The subject of which we write is of no less importance than that of the greatest natural man that the ages have produced. In fact, the leading thought that we hope to keep prominently before the reader is of greater import than that of any man permitted to dwell on the shores of time.

.....

DEER CREEK is a common name given to various streams to be found in various parts of our wide domain; but in this instance it has a much broader meaning. The name, as we use it, has reference to an early settlement in connection with one of the earliest circuits formed by the Methodist Episcopal Church in the Northwest Territory. The leading thought is 'Old Deer Creek Circuit'.

As civilization and Methodism entered the Northwest Territory so nearly together we shall endeavor to bring them down side by side as most agreeable and inseparable companions. We shall go back to the origin of the society that developed into the Methodist Episcopal Church and follow it down to our present time. We shall write of the conditions that fed and pushed forward the organization. We shall follow it through its most trying and discouraging ordeals to a great and independent church. We shall give due attention to the brave and daring frontiersman who labored side by side with the itinerant in our own beloved land. We shall close with the present and predict not of the future.

Deercreek Circuit derived its name from a stream that rises in Clark County, Ohio, and runs a southerly direction through Madison, Pickaway, and Ross Counties to the Scioto River, into which it empties.

The greatest number of circuits at the time Deercreek circuit was formed derived their names from the streams of the locality. The first circuits of the Northwest Territory were the Miami, Scioto, Hock Hocking, and the Muskingum, all deriving the name from the river on which the work was situated. We design that all that is recorded in these pages shall have a bearing and association with the origin and development of Deercreek circuit. We shall endeavor to correct errors made by former writers, and to avoid them in all we may say.

It is well known that the Methodist Episcopal Church had its origin in a member of the Established Church of England, and that that church is Episcopal in its order. At the time of the organization of the "Societies" the Church of England was arrogant and overbearing. It was a church of cold formalities and selfishness. The union of church and state made the clergy independent of the people. They received their salary from the state and were seldom thrown in contact with the people. The masses were neglected and to the rich only attention was given. Under such circumstances the arms of the church were short and did not gather into its fold the wayfarer and the hungry.

The great and sympathetic heart of John Wesley could not be fettered in such narrow limits. He saw a great field open for the labors of an itinerant. For several years there had been a steady and quiet growth of a feeling, guided by an unseen hand, that under the guidance of John Wesley, aided by his brother Charles and the renowned Whitefield, budded, bloomed, and brought forth a mighty harvest. Their desire was that hungry souls should be fed; that religion should be something more than a cold formality. Under these cold formalities the Established church had not only grown indifferent, but the morals were at a low ebb, and infidelity was fast consuming the vitals of the church.

As evidence of the foregoing statements, we quote from "Steven's History of Methodism". "Wesley said 'What is the present characteristic of the English Nation? It is ungodliness. Ungodliness is our universal, our constant, our peculiar character.' " Bishop Burnet said, "The outward state of things is enough, God knows, but that which heightens my fears rises chiefly from the inward state into which we are unhappily fallen. The much greater part of those who come to be ordained are ignorant to a degree not to be apprehended by those who are not obliged to know it." Watts declares that "there was a general decay of vital religion in the hearts of men; that this declension of piety and virtue was common among dissenters and churchmen; that it was a general matter of mournful observation among all who lay the cause of God to heart; and he called upon every one to use all possible efforts for the recovery of dying religion in the world." Another says, "The Spirit of God has so far departed from the nation that hereby almost all vital religion is lost out of the world." Arch Bishop Secker says, "In this we can not be mistaken, that an open and professed disregard is become, through a variety of unhappy causes, the distinguishing character of the present age." "Such", he declares, "are the dissoluteness and contempt of principle in the higher part of the world, and the profligacy, intemperance, and fearlessness of committing crimes, in the lower, as must, if this torrent of impiety stop not, become absolutely fatal." He further states, "It has come to be taken for granted that Christianity is no

longer a subject of inquiry, but that it is now at length discovered to be fictitious." Leighton spoke of the church as a fair carcass without a spirit. Another writer says, "When Wesley appeared, the Anglican church was an ecclesiastical system under which the people of England had lapsed into heathenism, or into a state hardly to be distinguished from it;" and that Methodism "preserved from extinction and reanimated the languishing Nonconformity of the last century." Stephens says, "Such was the moral condition of England when Methodism came forth from the gates of Oxford, not to revive the ecclesiastical over which churchmen and puritans fought and exhausted each other, nor even to appeal to the Reformation, with its incomplete corrections of popery, but to recall the masses to their Bibles, which say so little about those questions, but which declare that "the Kingdom of God cometh not with observation;" that it "is not meat and drink, but righteousness, peace, and joy in the Holy Ghost."

The Methodists acknowledged the importance of sound doctrine, but dealt mostly with spiritual life, the witness of the spirit. Wesley formed no creed for the English Methodists. Stevens says, "In providing an organization for Methodism in the New World where it was destined to have its chief range, he so abridged the Articles of the Church of England as to exclude the most formidable of modern theological controversies, and make it possible for Calvanism, alike with Arminians to enter its communion." We are told that John Wesley would not dispute on doctrinal points. He said, "Only see that your heart is right towards God; that you know and love the Lord Jesus Christ; that you love your neighbor and walk as your Master walked." He said, "I am sick of opinions."

Notwithstanding the foregoing sayings of Wesley, he and one of his most valued friends and helpers, the renowned Whitefield, separated on the doctrine of "Election," Wesley went out preaching "free salvation to all", while Whitefield preached the doctrines of Election. This resulted in two distinct Methodist organizations, the Arminian Methodists and the Calvinistic Methodists.

The exact date of the organization of Methodism is difficult to determine. Its history would seem to make it rise as a spirit, growing and developing until it became a tangible thing.

About the year 1729 a society was formed in Oxford, England, and was known as the "Holy Club." The methodical way of living, of worshiping, and of the deportment generally of its members, gave to them the epithet, Methodists. Charles Wesley was its founder. He was joined by his brother, John, and a Mr. Morgan, the son of an Irish gentleman, and a Mr. Kirkham. They were all students in Oxford. In 1730 their society was strengthened by other accessions. Whitefield joined them in 1735. While these young men were banded together, from their association, a new order of Protestantism was developing.

Stevens says, "About this time Voltaire predicted that Christianity would be overthrown throughout the World; the Holy Club defeated the prophecy."

The father of the Wesleys was Samuel Wesley, the rector of Epworth. When approaching his end he exhorted his sons to struggle on and entreated John to become his successor at Epworth and protect the family from dispersion. The family consisted of nineteen children of whom we have evidence that thirteen were living at one time. The rector died, the family scattered, and the Epworth Rectory faded from history until revived by John Wesley in later years. John did not heed the appeal of his father, being steadfast in the conviction that a different course in life devolved upon him. It seems that his devoted mother joined him in his views. Stevens says, "In later years, while Wesley was hastening over the realm to call the neglected multitudes to repentance, he called at the rectory but was denied the pulpit of his father, but that he stood upon his tombstone in the churchyard and proclaimed his message to the villagers."

On the fourteenth of October, 1735, a party consisting of the two Wesleys, John and Charles, and Messrs. Ingham and Delamott, left London to embark for Georgia, in the New World. They found on board the ship one hundred and twenty persons, including twenty-six German Moravians, with their bishop. John Wesley was at once recognized as the religious head of the floating community, and his methodical habits prevailed over all around him. It has been said that "Here was practical Methodism still struggling in its forming process; it was Epworth Rectory and Susanna Wesley's discipline afloat on the Atlantic."

The design of this little band of Methodists was to do work among the American Aborigines. Upon their arrival John began his work in Savannah, while Charles labored at Fredrica. It is said that the brothers slept on the ground rather than on beds, and refused all food but bread and water; that John went barefooted that he might encourage the poor boys of his school. They labored earnestly and continually. Their zeal knew no bounds.

But it seemed to be labor lost. Their defeat has been attributed not only to their rigorous practices, but also to their theological opinions. Stevens says that the colonists recoiled from the earnest but erring missionaries; that gossip, backbiting, and scandal beset them at all points; that open persecution followed, and an attempt was made to assassinate Charles. In about a year Charles returned home to England by way of Boston where he preached repeatedly in King's Chapel. Fifteen months later John followed.

The brothers were much disappointed in their undertaking. John wrote while on the sea that he had bent his bow too far by adhering too closely to the usages of the Church of the Establishment. His mind and heart were troubled. He found that

mysticism had been blinding the eyes of his understanding. He said that it was nothing like that religion that Christ and his apostles taught. There is an entry in his journal, written as the ship on which he was returning approached the Land's End of England, "I went to America to convert the Indians; but Oh! who shall convert me?" Charles Wesley dates his conversion May 21, 1738, while John reverts to May 24 of the same year as the day of his redemption.

While the Wesleys were in America George Whitefield was the presiding spirit of the Holy Club at Oxford. He, too, had been convinced of his error and his eyes were opened to the fullness of sight. While the Wesleys were absent Whitefield had been preaching with great power. The oratory of this great and good man stands foremost in the history of Methodism. While the Wesleys were in America they addressed several letters to Whitefield calling him to their help in Georgia. They promised him food to eat and raiment to put on, a house to lay his head in, such as the Lord had not, and a crown of glory that fadeth not away. He resolved to go. He went first to Bristol to take leave of his friends. While there he preached continually. People of all classes and denominations flocked to hear him. "The whole city" he wrote, "seemed to be alarmed." When he preached his farewell sermon the irrepressible feelings of his hearers broke out into sobs and tears all over the house. They followed him weeping into the streets.

While Whitefield was preparing to embark, Wesley was approaching the coast of England. A historian says that no sooner had Whitefield left the shores of England than was Wesley proclaiming in the pulpits of London "If any man be in Christ he is a new creature."

Whitefield's stay in America was short. He embarked from Charleston, South Carolina, in September, 1738.

Such were the first attempts to plant Methodism in America.

In 1735, previous to the Wesleys' departure from America, John had secured an old and dilapidated foundry in Moorfields and opened it for public worship. This is looked upon by many to be the beginning of the Society of Methodists. A reopening of the foundry on the eleventh of November, 1738, is mentioned in a history of Methodism. In Wesley's "General Rules of the Society" he says, "In the latter end of the year 1739 eight or ten persons came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come. This was the rise of the United Society. This" he says, "was soon after the consecration of the Foundry."

The Wesleys and their helpers had formed many societies previous to this, and the action on the above date seems to have been a resolving of the whole into one. We learn from Stevens that that society was organized and controlled by Wesley, and has continued

in unbroken succession down; that the date of its orgin was celebrated with centenary solemnities by all the Methodist communities of the World in 1839; that it was signalized, not only by the organization of the society, and by the opening of the Foundry for worship, but by the erection of the first Methodist Chapel; by the organization of "Bands" in the city, and by the publication by the Wesleys of their "Hymns and Sacred Poems," the beginning of that Methodistic psalmody which has since been of inestimable service to the denomination wherever it has extended.

The reader will remember that Wesley said it was the rise of the "United Society." It was not his intention to organize a new church. It was called a society in England as long as Wesley lived. Each minor organization was called a "Society."

So many societies had now been formed and the movement had become so very popular among the people that the national church became very jealous of the growth and strength of the organization. The doors of the churches were now closed against them and the struggle of the societies became somewhat aggressive. They were without houses in which to assemble their congregations; without financial support, and without sympathy from those in high places. They were looked upon by the Establishment as traitors and infidels. If they chanced to find a house in which to worship, if the opportunity was accepted it was at the peril of the house. Mobs frequently dispelled the gatherings and destroyed the building in which they had assembled. All this but gave force to the rolling tide. The "Methodists", as they were called in disdain, were being carried on to victory by an unseen hand.

On January 1, 1739, a "Love-feast" was held in Fetterlane. All the night was spent in the various exercises. Wesley says, "God came mightily upon them and many fell to the ground." Whitefield says that on the fifth "A conference was held at Islington with seven ministers, 'despised Methodists', concerning many things of importance." At this date Whitefield says, "All churches but two or three were closed to them and they remained open but a few days. While preaching in one of them, with a thousand standing on the outside for the want of room, he was struck with the thought of proclaiming the word as Christ did, in the open air." In about two weeks Whitefield went to Kingswood, a coal mining region, not far from Bristol, and began preaching. He says, "February 17th, 1739, I crossed the Rubicon and virtually led incipient Methodism across it by the extraordinary irregularity of preaching in the open air." He stood on a hill and preached to two hundred ignorant miners. At his second meeting two thousand stood around him and were charmed with his wondrous power and eloquence.

In a few days Wesley joined Whitefield in his new departure. As time wore on, "field preaching," as they called it, became immensely

popular. The novelty of out door meetings, the ardor of the adherents of the order, and the great oratorical powers of the preachers called out tens of thousands to the meetings. On one occasion it is reported that sixty thousand were present. The greatest religious excitement prevailed. Hundreds were converted at a single meeting, while scores fell to the ground in an unconscious condition, remaining so for hours, and sometimes for days before consciousness was restored.

This peculiar state was called a "trance". Not only was the sympathizer so strangely affected, but those who mocked and scorned. Some said it was the work of the devil; others said it was the work of the Holy Spirit; while others said it was all hypocrisy. Recent opinions by a noted physician are that it was a nervous affection known as "catalepsy", and denominated as "religious catalepsy". The latter name is no doubt the most appropriate that can be assigned the condition. The problem is "What caused it?"

In 1740 Wesley conceived the idea of a Lay Ministry. (Exhorter.) They were placed in charge of Societies but not allowed to preach. While the Wesleys, Whitefield, and others itinerated throughout the Kingdom, the Lay Ministry was looking after the Societies.

The work was going on now on both sides of the Atlantic. George Whitefield landed the second time in Philadelphia in November, 1739. He was allowed the use of the churches on this side of the Atlantic, but preached much in the open air. All denominations flocked to hear him. He would preach three or four times a day to audiences in as many different places. As he passed to New York and on his route through New Jersey he preached in the principal towns. He recorded in his journal that Tennent and his brethren had begun an institution for the education of pastors. The building in which the young men were then studying was a log house, twenty feet long and nearly as many feet wide. From this humble place arose the now world-famed "Princeton College." Whitefield inspired its founders and was honored by it by the title of A.M. The Methodists in England contributed to the support of the institution.

During the year 1742 the "Class Meeting" orginated by a peculiar circumstance. There was a debt hanging over the chapel in Bristol. The membership was generally poor and it was a problem how the debt was to be paid. Wesley, while talking with some of his members, asked for propositions as to the best way to liquidate the claim. One proposed that each member pay a penny a week until the debt was paid. Another said, "Many are poor and can not afford it." The first replied, "Then put eleven of them with me and I will see them once a week, and if any be so poor that can not pay, I will pay for them. Now each of you do likewise." The plan was adopted and the debt paid. This suggested the idea of weekly meetings for consultations and the fuller development of brotherly love. From

this time on classes were formed with twelve in each class with one appointed as 'leader.' The leader was required to see his class once a week.

The year 1744 was a memorable one. The first Wesleyan Conference was held that year. The country was in a state of excitement, occasioned by a threatened invasion by the French and Spanish. This afforded the opponents of Methodists an opportunity to make inroads upon them. All sorts of accusations were made against Wesley and his helpers. He was accused of being an agent of Spain; had been prosecuted for selling gin; was not the genuine John Wesley; had hanged himself; was dead and buried. He was accused of being a Roman Catholic. A proclamation was made that all Roman Catholics should leave London.

Wesley stayed a week to refute the charges and was required to take the oath of allegiance to the King, and to sign the Declaration against Popery. Mobs most violent raged in many places. The houses of Methodists were forcibly entered, while the women were knocked down and otherwise shamefully abused. The little children wandered about the streets, no one daring to take them in lest he put his life in jeopardy.

Notwithstanding all this the brave and noble work went on.

When the first conference assembled on Monday, June 25, 1744, the following persons were present: John and Charles Wesley, John Hodges, rector of Wenvo, Wales; Henry Piers, vicar of Bexly; Samuel Taylor, vicar of Quinton; and John Meriton, a clergyman from the Isle of Man. Besides the foregoing, the following Lay preachers were present: Thomas Maxfield, Thomas Richards, John Bennet, and John Downs.

Many questions were discussed at this conference. Among them was, "How far does each agree to submit to the unanimous judgement of the rest?" The answer was, "In speculative things each can only submit so far as his judgment shall be convinced; in every practical point, so far as we can without wounding our several consciences."

In discussing what to teach it was decided to teach Repentance, Faith, Justification, and the Witness of the Spirit.

The relation of the societies to the Church of England was considered. It was decided that secession from the Establishment should be discountenanced. The conference was entertained during the session by Lady Huntingdon in her mansion in London.

The Conference of 1755 brought together sixty preachers. This was the greatest number that had ever assembled. Questions of great importance brought together so great a number. The growth was slow, but substantial. The common people were flocking to the societies, but preachers in sufficient numbers were not to be obtained.

The people were so poor that they were unable to contribute a sufficiency for the support of the preachers. On one of Wesley's tours through Ireland he was accompanied by John Jane, one of his colaborers in the ministry. While there Jane sickened and died. Wesley said in a notice of his death that all of his clothing, linen and wollen, stockings, hat, and wig, was not sufficient to defray his funeral expenses. Such reports were not very encouraging to those who might have been contemplating entering the ranks of the itenerant Methodist.

At the thirteenth Conference it was resolved not to separate from the Church of England.

With the twenty-second conference, held August twentieth, 1765, began the regular publication of the Minutes; the names of the preachers admitted on trial; of the assistants, helpers, and circuits; the appointments, and financial statements made up of their substance.

In 1752, while Wesley was itinerating in Ireland, he fell in with a colony of Germans. He preached many times to these people. From the seed sown among these colonists sprang American Methodism. One of his converts, Philip Embury, who was a German Irishman, was licensed a local preacher. He, with a small company of his countrymen, emigrated to America in 1776, and resided in New York City. Stevens says, "Strangers in a strange land, and deprived of the religious aids which Methodism had afforded them among their brethren, they had lost their religious zeal and strictness, and some of them were playing at cards, when Barbary Heck, a devout woman, a later emigrant, reproved them, and going to the local preacher entreated him to resume his Methodist labors. He was recalled to his duty by this reasonable appeal. He opened his own house, an humble one story building, for worship; preached there, and formed there the 'first Methodist Society' in America; and in two years later dedicated the first American Chapel."

The twenty-third Conference was held this same year and forty circuits were reported. On August eighteenth, 1767, the twenty-fourth Conference was held in London. Nine new preachers were admitted on trial; and among them was FRANCIS ASBURY, afterward the chief founder of American Methodism, and who in later years preached in what is now Deercreek circuit. That Conference reported fifty-four preachers and 25,911 members for the British Isles.

At the twenty-fifth Conference it was decided that field preaching should be continued. Also the five o'clock morning preaching was to be maintained. This latter had been practiced by the Methodists from the organization of the Society. Wesley says, "It is the glory of the Methodists. Rising early is equally good for soul and body; it helps the nerves more than a thousand medicines; and it particularly preserves the sight, and prevents lowness of spirits more

than can well be imagined."

On the first day of August, 1769, began the twenty-sixth Conference. It was at this Conference that the first appeal was made from America for preachers. Wesley asked, "Who is willing to go?" Richard Boardman and Joseph Pilmore responded and were appointed.

The twenty-seventh Conference was held in London in August, 1770. Fifty circuits were reported. Much interest centers in this for the reason that America constituted the fiftieth circuit. Richard Boardman, Joseph Pilmore, Robert Williams, and John King were appointed to the circuit.

The reader will notice that Methodism on this side of the Atlantic was regularly connected with the English Conference in 1770. The bounds of the first circuit on this side of the Atlantic are given in the name, America. Our own "Deercreek Circuit" was included, but too dark was the wilderness in which it was enshrouded to be penetrated by the itinerants who were appointed to the field. The aborigines of the forest held sway over the land. Only a few short years and the benighted country bloomed as a rose.

Methodism now spread rapidly in America, notwithstanding the war of England and the American colonies. The Revolution did not only dissolve the civil, but also the ecclesiastical relations of the colonies to England. Many of the English clergy, on whom the Methodist societies depended for the sacraments, either fled from the country or entered political or military life, and the English Church was generally disabled. At the close of the war many of her church buildings were in ruins. One historian says that they were extinct or forsaken, and that thirty-four of the remaining seventy-two were without pastors.

But we have passed over a matter of much importance in our history. During the twenty-eighth Conference, held August, 1771, a call was again made from America for preachers. When the question, "Who will go?" was asked, five responded. Five arose and offered their services. Of this number, Francis Asbury and Richard Wright were appointed. Every one who is acquainted with the early history of the Methodist Episcopal Church in America knows that Francis Asbury became the head in the "New World." The first native American preacher in the Methodist church was William Walters, who began his work in 1772. The first American Conference was held in St. George's church, Philadelphia, July 14-16, 1773. Ten preachers came together and reported a membership of eleven hundred and sixty. The second Conference was also held in Philadelphia. It assembled May 25, 1774. It reported that seven preachers had been admitted on trial and five into membership; that a church had been built in Baltimore; that there were seventeen preachers in the field; that fourteen circuits had been formed; and that there were 2073 members.

CHAPTER TWO

We have already said that the English preachers on whom the Methodists depended for the sacraments had mostly deserted the field. Many of the societies had been months, and some years, without these privileges. Under these circumstances the Methodists demanded of their preachers the sacraments. This called for a departure from the English Church. None but those who had been ordained could administer them. So great was the opposition from the Establishment that those in authority refused to ordain the American preachers.

At a conference held at Deer-creek, Maryland, in 1777, the demand was urgent; but Thomas Rankin, one of Wesley's missionaries who presided at the conference, induced them to delay one year. The object of the delay was to consult Wesley. This delay was continued until 1779. During this year the question rose to a high heat. The preachers in the North were opposed to the independent action, while the South determined that their people should no longer wait or be denied their right to the Lord's Supper, and their children and probationers the right of baptism; and so they proceeded to ordain themselves by the hands of three of their senior members.

At the Conference of 1780, Asbury was authorized to visit the southern preachers and, if possible, conciliate them. He met them in Conference and succeeded in obtaining their consent to suspend the administration of the sacraments till further advice could be had from Wesley.

Stevens says, "What could Wesley do under the circumstances?" In this year Wesley had written two letters to Lowth, Bishop of London, asking ordination of a single preacher who might be sent to America and satisfy the people by traveling among them as a presbyter and administering the sacraments. His request was denied. When Wesley yielded to the implorings of the American people it was only after the American triumph of arms and all relations were severed between England and the colonies.

At the Conference held at Leads, England, in 1784, the question was brought to an issue. Wesley and Thomas Coke had had conversations on the subject at previous times. Wesley represented to Coke that as the Revolution had separated the United States from the mother country, and as the Episcopal Establishment was utterly abolished in the states, it became his duty to obey their demand and furnish them the means of grace. He then proposed to ordain Coke that he might come to America as the superintendent and ordain the American preachers.

Coke hesitated at first, but in a few weeks wrote to Wesley that he would accept the position. So in accordance with an appointment,

Coke met Wesley at Bristol on the second day of September, 1784, and was ordained "Superintendent or Bishop" of the Methodist Societies in America. Stevens says that Richard Whatcoat and Thomas Vasey were at the same time ordained presbyter; and on the third of November, attended by his two presbyters, Coke arrived in the Republic and proceeded to ordain Francis Asbury, first as a deacon, then as a presbyter, and finally as a bishop, and to settle the organization of AMERICAN METHODISM, one of the most important events of the eighteenth century, or indeed since the Revolution.

This was an important era in the history of Methodism. So important, indeed, that we shall copy, verbatim, from Asbury's journal which lies before us, and give to the reader his words relative to his ordination.

"MARYLAND. Sunday, November 8, 1784. — I rode twelve miles to Snow-Hill. Here the judge himself opened the court house, and a large congregation of people attended."

"Sunday, 15. — I came to Barratt's Chapel; here, to my great joy, I met these dear men of God, Dr. Coke and Richard Whatcoat. We were greatly comforted together. The Dr. preached on "Christ our wisdom, righteousness, sanctification, and redemption." Having had no opportunity of conversing with them before public worship, I was greatly surprised to see brother Whatcoat assist by taking the cup in the administration of the sacrament. I was shocked when first informed of the intention of these my brethren in coming to this country. It may be of God. My answer then was if the preachers unanimously chuse me I shall not act in the capacity I have hitherto done by Mr. Wesley's appointment."

"The design of organizing the Methodists into an independent Episcopal Church was opened to the preachers present, and it was agreed to call a general conference, to meet at Baltimore the ensuing Christmas, as also that brother Garrettson go off to Virginia to give notice thereof to our brethren in the South."

"MARYLAND. Tuesday, 16. — Rode to Bohemia where I met with Thomas Vasey who came over with the Doctor and R. Whatcoat. My soul is deeply engaged with God to know His will in this new business."

"Friday, 26. — I observe this day as a day of fasting and prayer, that I might know the will of God in the matter that is shortly to come before our conference; the preachers and people seem to be much pleased with the projected plan; I myself am led to think it is of the Lord. I am not tickled with the honor to be gained - I see danger in the way. My soul waits upon God. Oh that he may lead us in the way we should go."

"Tuesday, 30. — The Rev. M. W-s and myself had an interesting conversation on the subject of the Episcopal mode of church

government. I spent the evening with D. Weems, and spoke to the black people. "

"Saturday, December 18. — Spent the day at Perry-Hall, partly in preparing for conference. Continued at Perry-Hall until Friday the twenty-fourth. We then rode to Baltimore where we met a few preachers; it was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders, and deacons. When the conference was seated, Dr. Coke and myself were unanimously elected to the superintendency of the church, and my ordination followed, after previously being ordained deacon and elder, as by the following certificate may be seen:

'Know all men by these presents that I, Thomas Coke, Doctor of Civil Law; late of Jesus College, in the University of Oxford, Presbyter of the Church of England, and Superintendent of the Methodist Episcopal Church in America; under the protection of Almighty God and with a single eye to his glory; by the imposition of my hands, and prayer, (being assisted by two ordained elders,) did on the twenty-fifth day of this month, December, set apart Francis Asbury for the office of a deacon in the aforesaid Methodist Episcopal Church. And also on the twenty-sixth day of said month, did, by the imposition of hands and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of elder in the said Methodist Episcopal Church. And on this the twenty-seventh day of the said month, being the day of the date thereof, have, by the imposition of my hands and prayer, (being assisted by the said elders) set apart the said Francis Asbury for the office of superintendent in the said Methodist Episcopal Church, a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal this 27th day of December in the year of our Lord 1784. Thomas Coke.' "

It can readily be seen that independent Methodism was established on the twenty-seventh day of December, 1784.

Wesley held out as long as possible against independent action. He was ever loyal to the King and to the King's church. He desired as little friction as possible with the Established Church. His brother, Charles, strongly opposed independent action. He, too, was true to the King and the mother church. Steadfastness stood out very prominently in the Wesleys. A story is related of Samuel Wesley, rector of Epworth, and father of John and Charles Wesley. He at one time, when holding family prayer, prayed for the King. The good wife failed to respond 'amen', to which the rector took offense. At the close of the prayer he interrogated her as to why she did not respond. She replied that she did not believe that the Prince of Orange had a legal right to the throne. The rector replied that if that

be the case we must part; for if we must have two kings we must have two beds. The rector went to his study and soon after took his departure and returned not until about a year had elapsed, when the death of the king allowed the accession of Queen Anne, whose title neither questioned. This allowed him to return without violating his word. John Wesley was the first child born after the reconciliation.

We will refer again to John Wesley's loyalty to the king by relating a circumstance that occurred while he was itinerating. In his notes he says, "In Sheffield worse scenes awaited us; Hell from beneath was moved to oppose us. The floods began to lift up their voice. Stones were thrown, hitting the desk and people." To save the people and the house he gave notice that he would preach out of doors and look the enemy in the face. He says, "The whole army of aliens followed me; their leader laid hold of me and reviled me." He continued to preach although frequently hit in the face with stones. After the sermon he prayed for sinners as servants of their master, the devil; upon which an officer ran at him with great fury, threatening revenge for his abuse of the king, his master. The officer drew his sword and presented it to the breast of the preacher, who threw open his vest and calmly said, "I fear God and honor the king." The officer put up his sword and retreated.

The germ of Methodism took life in England; budded, bloomed, and developed into a great society (not church) before crossing the Atlantic to the American colonies. In 1766 the societies took life in the New World. They made rapid progress on this side of the Atlantic until 1771, when Francis Asbury was sent by Wesley to take charge of the colonial Societies as his representative.

Asbury's zeal and good judgment succeeded in caring for the societies through the trying ordeal of the war of the revolution. He sympathized with the colonies, but was wise in taking no part in the political trouble. He was popular with all classes. At the close of the revolution there was no other so capable of taking charge of the Societies as was Asbury.

After the ordination of Asbury as superintendent the North and South were reunited. During the conference held in 1787 the discipline was revised and the title superintendent was changed to that of bishop. Circuits continued to be organized and the preachers appointed to their various fields of work by the bishop.

To follow Methodism from the time that Asbury landed in the colonies at Philadelphia on October 27, 1771, will simply be to follow Asbury's journal and name the states as they appear the first time in his record. In 1771 he appeared in Pennsylvania and New York; in 1772 in New Jersey and Delaware; in 1773 in Maryland; 1775 in Virginia; 1777 in North Carolina; in 1778 he states that he was not permitted to preach in Maryland and retired to Delaware; 1785 in South Carolina; April 2, 1788, Georgia; June 10 crossed the

Alleghany Mountains; April 15, 1790, Tennessee; May 9, Kentucky; June 4, 1791, Connecticut; June 15, Rhode Island; June 23, Massachusetts; August 15, 1798, New Hampshire; August 17, District of Maine; September 8, 1803, Ohio.

The foregoing dates are the dates of the Bishop's first visit in the several states. The bishop followed the itinerant, and in many instances was several years behind. The itinerant preceded the bishop to the Northwest Territory about five years. It was the itinerant who bore the brunt of the struggle in the wilderness. To him much praise belongs; to him everlasting, never failing memory is due. His work was arduous in the extreme. Exposure and privations wore rapidly on his constitution. The early conference records show that two-thirds of them died by the time they had labored twelve years in the work. One-half died by the time they were thirty years of age. The wilderness in which he worked was pregnant with poverty. The pay that he was allowed was only meant to be sufficient to keep him plainly clad and provide him with a horse on which to make his journies. At the early date of which we write the usual salary was about sixty-five dollars per annum, and a large portion of that was frequently not paid. The members of the societies in the wilderness were all adventurers and were mostly quite poor. Poverty seemed to love company and all were poor together. The preacher's profits over and above a mere subsistence was to be enjoyed in the salvation of souls.

The first conference in Kentucky (then the wilderness) was held in May, 1790. It will be interesting for the reader to trace Methodism from Virginia to the West. At this date Bishop Asbury presided at all the conferences, and as we have his journal before us describing his journey from Virginia to his first Kentucky conference and subsequent return we will quote in full.

"VIRGINIA, Wednesday 28th of April, 1790. — I preached at B—'s, a frontier house, and a station. In time past a person was killed here by the Indians. The people showed their zeal in purchasing two magazines and several hymn books. Some say nothing but whiskey will bring money, but I proved the contrary, and I give them credit. We have had cold weather and severe frosts for two nights past."

"We rode down to Blackmore's station. Here the people have been forted on the north side of Clinch. Poor Blackmore has had a son and a daughter killed by the Indians. They are of the opinion here that the Cherokees were the authors of the mischief. I also received an account of two families having been killed, and of one female that was taken prisoner, and afterward retaken by the neighbours and brought back."

"Friday, 30. — Crossed Clinch about two miles below the fort. In passing along I saw a precipice from which Blackmore's unhappy son leaped into the river after receiving the stroke of a tomahawk in

his head. I suppose, by the measure of my eye, it must be between fifty and sixty feet descent. His companion was shot dead on the spot. This happened on the sixth of April, 1789. We came a dreary road over the rocks, ridges, hills, stones and streams, along a blind path to Mockasen Gap and Creek, thence to Smith's ferry across the north branch of Holstein. Here I found some lies had been told on me. Feeling myself innocent I was not moved."

"Saturday, May 1. — Rested. Next day (Sabbath) I preached to a hardened people."

"Monday, 3. — I preached at brother Payne's and had some encouragement among our Maryland people. Sabbath night I dreamed the guard from Kentucky came for me, and mentioned it to brother W—. In the morning I retired to a small stream for meditation and prayer, and whilst there saw two men come over the hills. I felt a presumption that they were Kentucky men, and so they proved to be. They were Peter Massie and John Clark, who were coming for me with the inteligence that they had left eight men below. After reading the letters and asking counsel of God I consented to go with them. Tuesday 4, we prepared our horses and ourselves for our journey, and next day came once more to Amie's."

"Thursday, 6. — Came to Crabb's, at the lower end of the valley, and were occupied in collecting our company."

"Friday 7. — We formed the whole of our company at the valley station. Besides brother W—t and myself we were sixteen men, having thirteen guns only. We moved on very swiftly, considering the roughness of the way, travelling, by my computation, thirty-five miles to-day. Next day we reached Rich-Land creek and encamped on the road about nine o'clock at night, having made, by computation, forty-five miles."

"Kentucky, Sunday 9. — We travelled about fifty miles, and next day forty-five miles, and reached the Madison Court House, passing the branches of Rock Castle River. On our journey we saw the rock whence the river derives its name. It is amazing and curious, with appearances the most artificial that I have ever seen; it is not unlike an old church or castle in Europe. We stopped at M—'s, whose wife, now a tender, gracious soul, was taken prisoner by the Indians during the last war, and carried to Detroit."

"Tuesday 11. — Crossed Kentucky River. I was strangely out-done for want of sleep, having been greatly deprived of it in my journey through the wilderness, which is like being at sea, in some respects, and in others worse. Our way is over mountains, steep hills, deep rivers, and muddy creeks; a thick growth of reeds for miles together; and no inhabitants but wild beasts and savage men. Sometimes before I was aware, my ideas would be leading me to be looking out ahead for a fence, and I would, without reflection, try to recollect the houses we should have lodged at in the wilderness. I

slept about an hour the first night, and about two the last. We ate no regular meals. Our bread grew short, and I was much spent. I saw the graves of the slain, — twenty-four in one camp. I learn that they had set no guard, and that they were up late, playing at cards. A poor woman of the company had dreamed three times that the Indians had surprised and killed them all. She urged her husband to entreat the people to set guard, but they only abused him and cursed him for his pains. As the poor woman was relating her last dream the Indians came upon the camp. She and her husband sprang away, one east and the other west, and escaped. She afterward came back and witnessed the carnage. These poor sinners seemed to be ripe for destruction. I received the account of another wicked wretch who was shot through the heart, although he had vaunted, with horrid oaths, that no Creek Indian could kill him. These are some of the melancholy accidents to which the country is subject for the present. As to the land, it is the righest body of fertile soil I have ever beheld."

"Wednesday 12. I preached for the first time at R—'s, on Jer. 4:5, and the Lord was with me."

"Thursday 13. Being court time, I preached in a dwelling house at Lexington, and not without some feeling. The Methodists do but little here, — others lead the way. After dinner I rode about five miles in company with poor C—W—. Ah! how many times I have eaten at this man's table in New York,—and now he is without property and without grace. When about to part I asked him if he loved God. His soul was in his eyes. He burst into tears and could scarcely speak—"he did not love God but desired it." Our conference was held at brother Masterson's, a very comfortable house, and kind people. We went through our business with great love and harmony. I ordained Wilson Lee, Thomas Williamson, and Barnabas M'Henry elders. We had preaching noon and night and souls were converted and the fallen restored. My soul has been blest among these people, and I am exceedingly pleased with them. I would not, for the worth of all the place, have been prevented in this visit, having no doubt that it will be for the good of the present and rising generations. It is true such exertions of mind and body are trying; but I am supported under it. If souls are saved it is enough."

"Brother Poythress is much alive to God. We fixed a plan for a school, and called it Bethel, and obtained a subscription of upwards of £300, in land and money, towards its establishment."

"Monday 17. — Rode to Coleman's Chapel, about ten miles from Lexington, and preached to an unengaged people. We thence rode to I. Lewis's, on the bend of the Kentucky River. Lewis is an old acquaintance from Leesburg, Virginia. I was pleased to find that heaven and religion were not lost sight of in this family. Brother Lewis offered me one hundred acres of land for Bethel, on a good spot for building materials. We rode through mire and rain

twenty-one miles to Francis Clark's, near Danville, where we had a numerous congregation."

"Saturday 22. We had a noble shout at Brown's, and four souls professed to be converted to God. Reached the Crab Orchard and lodged under a tree, very feverish and unwell—a poor beginning this."

"Monday 24. — We set out on our return through the wilderness with a large and helpless company. We had about fifty people, twenty of whom were armed, and five of whom might have stood fire. To preserve order and harmony we had articles drawn up for, and signed by our company, and I arranged the people for traveling according to the regulations agreed upon. Some disaffected gentlemen, who would neither sign nor come under discipline, had yet the impudence to murmur when left behind. The first night we lodged some miles beyond the Hazelpatch. The next day we discovered signs of Indians, and some thought they heard voices. We therefore thought it best to travel on, and did not encamp until three o'clock, halting on the east side of the Cumberland River. We had gnats enough. We had an alarm, but it turned out to be a false alarm. A young gentleman, a Mr. Alexander, behaved exceedingly well; but his tender frame was not adequate to the fatigue to be endured, and he had well nigh fainted on the road to Cumberland Cap. Brother Massie was captain; and finding I had gained authority among the people, I acted somewhat in the capacity of an adjutant and quartermaster amongst them. At the foot of the mountain the company separated. The greater part went on with me to Powel's River. Here we slept on the earth, and the next day made the Grassy Valley. Several of the company, who were not Methodists, expressed their high approbation of our conduct, and most affectionately invited us to their houses. The journeys of each day were as follows: Monday, forty-five miles; Tuesday, Fifty miles; Wednesday, sixty miles."

"Tennessee. — Thursday 27. — By riding late we reached Capt. Amie's, where I had a bed to rest on."

The reader can now draw something like an accurate conclusion regarding the dangers dared and hardships endured by the interants of the West. With many, adventure is fascinating in the extreme.

The first conference held in the West at Half-acres, in Tennessee, in May, 1788, which was followed by one in Uniontown, Pennsylvania, in July of the same year. What was known as the Western Conference was formed by Bishop Asbury in 1800. Its first session was held in Bethel Academy, Kentucky. Its last session was held in Cincinnati, Ohio, in 1811. A historian has said that the Western Conference was formed by Bishop Asbury in 1800, and was composed of Kentucky, Tennessee, and adjacent territory. This description meant much. The Northwest Territory was adjacent, and

as immigration filled up that district the work was included in the Western Conference. In 1805 the Western Conference included twenty-six circuits which covered all of the territory west of the Alleghany Mountains. In 1812 the Western Conference was divided into the Ohio and Tennessee Conferences. The Ohio Conference, when organized, embraced Big and Little Kanawhas, in Virginia, extended west into the state of Indiana, north to the lakes. Its eastern boundary took in the western slope of the Alleghanies, and its southern limits were far into the state of Kentucky. Its first session was held in Chillicothe, Ohio, in 1812, and within the bounds of Deercreek circuit.

'Tis sad to know that Methodism was introduced and established in the great wilderness of the West at the point of the bayonet, the Word of God scattered abroad by robbing the Red Man of his God-given home. But such was the truth. It was but natural for the Indian to resist the encroachments of the marauding whites. Their native hunting grounds were being destroyed; the game upon which they subsisted exterminated, and their wigwams consumed by fire.

Kentucky was the most lovely spot on earth to the Indian. It abounded in game of all kinds in profusion. So much so that the Indian tribes from different parts of the West had from the earliest knowledge of the country contested, in long and bloody battles, the occupancy of the soil during the hunting season. On this account it was known among the Indians as the "Dark and Bloody Grounds." In the Indian language that phrase means "Kentucky". The warfare there only ceased when the whites drove the Indians from the grounds. The Indians contended for their homes in the wilderness until Mad Anthony Wayne and his soldiers, furnished by the government, subdued them in a bloody battle on the Maumee in the Northwest Territory on the twentieth of August, 1794. They contended for their homes in Kentucky until untold numbers of their braves gave up their lives in the struggle. After the treaty of peace that was established in 1795, the result of the battle on the Maumee in 1794, the Indians, the rightful owners, gave up their homes and departed. The whites trod upon the heels of the Red Men as they mournfully strolled away.

Previous to the treaty of peace between Wayne and the Indians but little progress had been made in eastablishing civilization or the Christian religion north of the Ohio River. After the treaty all fear of the injured Red Man disappeared, and a great influx of homeseekers followed. The Miamis, the Scioto, the Hockhocking, and the Muskingum Valleys soon resounded with the woodman's axe, and the smoke from thousands of cabins told of a new era in the Northwest Territory. The rich lands, covered with magnificent timber, and interspersed with beautiful streams of running water

destined to furnish the necessary power for the mills and factories required by a densely populated country, invited thousands of adventurers into the great wilderness.

Methodists were ever on the alert. As soon as a field was open for their work the itinerant rode in upon the scene. J. B. Finley says in his "Western Methodism", "Many years ago, during the revolutionary struggle, and before the bloody scenes of Lexington or Bunker Hill were enacted; before these states were declared independent, and before there was a president in the chair of the Union; when all the western country was a vast, howling wilderness, untenanted except by the savage who roamed over its broad prairies, or through its dense forests, or sped his light canoe over the surface of its mighty rivers, the pioneer Methodist preacher might have been seen urging his way along the war-path of the Indian, the trail of a hunter, or the blazed track of a backwoodsman, seeking the lost sheep of the house of Israel in these far-off distant wilds. Before the sun of civilization shone upon these mountains or in these vales, or over these prairies, or on these rivers, the herald of the cross, with his message of mercy, was seen wending his way to the desolate haunts of savage man."

A visit to the Shawnee Indians in 1772 is demonstrative of the foregoing facts. This visit was made by the Rev. David Jones, the Chaplain Jones of Revolutionary fame. He was a citizen of the colony of Delaware, and was a Freehold preacher. He greatly desired to do Mission work among the Indians and sought an opportunity. We have before us his journal kept while on his journey, and as it terminated in the bounds of what became Deercreek circuit, and immediately within the vicinities of Brown's Chapel and Frankfort, and is historical of the places, we will give some facts extracted from the journal.

Rev. Jones made the second attempt before he succeeded in arriving at his destination. He left his home the second time on the twenty-sixth of October, 1772, and crossed the Ohio River on the twenty-seventh of December. He took passage down the Ohio in a canoe sixty feet long and three feet wide. On the thirtieth he notes that he set out for the "Great Canhawa", passed Hockhocking. At break of day passed the mouth of the Great Canhawa. On Monday, January 4, 1773, set out for the river Scioto. (Jones states that he had forgotten the Indian name of Scioto, but says that it meant hairy river, so named because at certain seasons of the year the water had many hairs in it, shed from the deer that went to its waters to drink.) "Tuesday, fifth, started up the Scioto in the canoe. On Monday, 11th, arrived at Paint Creek, (the Indian name of which is Alamoneetheepeeca.) At this point Mr. Jones made arrangements to accompany an Indian and some squaws to Pickaweeke, on Deercreek. He says that his journey was solitary, for he could not speak a word

of Shawannee. About one mile from the town the Indian dismounted and unloaded a portion of his goods and commanded the women to stay, while Jones was beckoned to accompany him to the town. He was very anxious about his arrival in the town, for he did not expect to find a white man in the wilderness. But to his surprise he met an acquaintance that he had made at Fort Pitt, by the name of Nicholas. By this man he was entertained. While they were taking a repast, John Irwine stepped in and took Mr. Jones home with him. Jones states in his journal that Irwine's habitation was a small town northwest of Pickaweeke about three miles. It was called Blue Jacket's Town, after an Indian by that name who resided there. He adds, "Before this is described it is proper to take notice of Pickaweeke. It is situated south of a brook that, east of the town, empties into Deercreek. It takes its name from a nation of Indians called Picks, some of them being the first settlers. The name signifies 'The Place of the Picks'. Now it consists of about one hundred souls. The inhabitants are a mixture of Shawannees and other nations, but it is called a Shawannee town. It is the most remarkable town for robbers and villains, yet it pretends to have its head men, who are very scoundrels guilty of theft and robbery, without any appology or redress. Blue Jacket's Town is east of Deercreek, and north of a large plain. The buildings are log and number about twelve. This is a peaceable town and in it lives Kishshinottisthee, who is called a king, and is one of the head of this nation." Blue Jacket was known as a brave Indian, but was really a white man who had been taken prisoner when a little boy and reared among the Indians. His right name was "Marmaduke Van Sweringin". It is known that Blue Jacket's Town was on the east bank of Deercreek and was on the land now owned by Charles Smith. The squaws cultivated corn on the west side of the creek on lands now owned by J.J. Peck. The distance to Pickaweeke from Blue Jacket's Town was a little greater than Mr. Jones' estimate. The locality described by Rev. Jones indicates that Pickaweeke was on the West side of Deercreek and on the south of Waugh's Run. The land where it was located has been known for many years as the Dunn Farm.

On Wednesday, the thirteenth of January, Mr. Irwine invited the king and some of his friends to breakfast with Rev. Jones. The king met Mr. Jones with respect, shaking his hand with politeness. When breakfast was ready it consisted of fat buffalo, beavers' tails, and chocolate. Rev. Jones 'said grace' and asked Mr. Irwine to acquaint the king with the object. The king thought well of it. During breakfast the king desired to know Rev. Jones' business. Mr. Irwine being a poor interpreter, the entire object was not made known at that time. Rev. Jones says in his journal, "The king was desirous that I should instruct them into the knowledge of God, but he was only one, and there were many against me at Chillicaathee."

(Old Town, now Frankfort) The hospitality was returned by the king and Mr. Irwine was invited to eat with him. When Mr. Jones went to dine with the king he was indisposed in his stomach and the king's wife prepared an extra dish for his accommodation. It consisted of boiled dried pumpkin and bear's oil.

Friday 22 Mr. Jones makes a note that is so interesting that we quote it in full. "In company with Mr. Irwine, set out for Chillicaathee, and arrived there in the afternoon. Here Mr. Irwine kept an assortment of goods, and for that purpose rented an house from an Indian whose name is Waappee Monneeto, in English, often called the White Devil. Went to see Mr. Moses Henry, a gunsmith and trader from Lancaster. This gentleman has lived for some years in this town, and is lawfully married to a white woman who was captured so young that she speaks the language as well as any Indian. She is a daughter of Major Collins, formerly an inhabitant of the south fork of the Potomack, but now lives near the Little Canhawa on Ohio. Mr. Henry lives in a comfortable manner, having plenty of good beef, pork, milk, etc. Chillicaathee is the chief town of the Shawnee Indians. It is situated north of a large plain adjacent to a branch of Paint Creek. This plain is their cornfield, which supplies a great part of their town. North of this town are to be seen the remains of an old fortification, the area of which may be fifteen acres. It lies near four square, and appears to have had gates at each corner and in the middle also. From the west middle gate went a circular entrenchment including about ten acres, which seemed designed to defend on all quarters. This circle includes a spring."

Mr. Jones visited another town on the twenty-third which he said lay about west by north three miles. It was called Wockachaalli. It was situated east of a creek which he supposed to be a branch of Paint Creek. He returned the same day to Chillicaathee.

February first a chief whose English name was Yellow Hawk returned from a tour and went to the house of Mr. Henry to see Rev. Jones and desired a conversation with him. The object of Jones' visit was made known to the chief. The chief replied that he thought something of that nature was his business. The chief then made a long speech, indicating by his countenance and disagreeable tone that he was displeased. He informed Mr. Jones that when God made all that he made the Indian to live one way and the white man another; that he did not want to hear him on the subject of religion, and he believed that it would be the mind of the other Indians. Mr. Jones tried to reason with the chief, but his savage nature sprang into sight and the interview was ended by Mr. Jones being granted the privilege of remaining over night in the town. Mr. Jones thought at once to leave but decided to stay longer. His presence in the town was quite offensive to many of the Indians and he was compelled to keep in hiding. Two blood-thirsty wretches sought Mr. Jones' life, which was

spared only as a result of an enmity that existed between the two. They were known as Old Will and Black Arms. At one time when Black Arms was looking for Rev. Jones in Mr. Henry's house, some squaws who were friends of Mr. Jones and also friends of Old Will, interfered in behalf of Rev. Jones. For this Black Arms abused them greatly. Their treatment was reported to Old Will and he sought redress for the women in a severe chastisement of Black Arms. Old Will said, "Black Arms is always abusing the women." They soon after met in a bloody battle and each was so badly wounded that Rev. Jones had an opportunity to leave Chillicaathee unhurt and he diligently embraced the opportunity.

Rev. Mr. Jones saw that his visit among the Shawnees was a failure and decided to go north to the Delawares. Mr. Irwine purchased a horse for him for the sum of twenty-five dollars and he set out alone, passing through Pickaweeke and arrived at a town about one mile from the Scioto, and more than twenty from Chillicaathee, and is situated on a creek that soon empties into the Scioto. The name of that town was Kiskapookee.

Rev. Jones met with little better success among the Delawares than he did among the Shawnees, and he soon pushed his way on to his home in the East. His heart was sad when he left the field where he had hoped to do great good. But his sorrow was cast into gloom when he arrived in his home and found that his favorite son had died during his absence.

CHAPTER THREE

Howe's History of Ohio gives to Francis McCormick the credit of being the first Methodist permanently located north of the Ohio River. He located on the Little Miami River near the present site of Milford during the summer of 1797, and organized a society in his cabin. It is supposed that that society was the first Methodist organization within the present bounds of Ohio. In 1799 McCormick was joined by the Rev. Philip Gatch, who, with William Walters, was the first native American preacher to travel circuits, the two sharing equally in the honors. Gatch was a man of much ability and was full of zeal. As Methodists were much depised and Gatch was aggressive, he became the subject of much abuse. He was attacked by a mob at one time and given a coat of tar, his eyesight injured permanently, and narrowly escaped death. He was elected a member of the first Constitutional Convention, and was for twenty-two years an associate judge of Clermont County.

A very reliable historian of Ohio Methodism, Samuel Williams, says that the first Methodist preaching in Ohio was by a traveling preacher by the name of George Callanhan who was traveling what

was known as the Ohio Circuit, which was situated in Virginia between Wheeling and Pittsburg. He was invited to preach at Carpenter's Station, where a blockhouse was located to protect the frontier settlements. Mr. Williams says fifteen or twenty hardy backwoodsmen who were armed with rifles, tomahawks, and scalping knives, stood on the outside of the assembly as protectors against alarm.

The first efforts to establish Methodism in the Great Wilderness of the Northwest Territory required great physical endurance, great courage, and greater faith. The system of itinerancy was not only a system of continuous labor, but was frequently one of great danger. None but the strongest and most courageous could make tour after tour on horseback through the densely wooded hills and dales, with intervening boggy prairies through which they were compelled to pass. Travel was impeded and made quite difficult by the streams that interspersed the country. They were wide and uncertain. When swollen by rain or melting snows the water was impeded in its course by the growing timber and tangled vines that lined the illy defined banks. The beds of the streams were, in many places, covered with layers of mud and quick-sand. No regular crossings were known, no ferries established. The adventurer, for such he was, could judge something of the depth of the water by its movements; but to be sure of a safe landing on the opposite shore it was not only necessary that the horse be an expert in water, but the rider, too, must have acquired the art of swimming so that in case of accident he could call on his own strength to land him on the other shore. To give the young reader some idea of the difficulties and dangers encountered with the streams by the itinerant we will give the experience of one of the itinerants while on his work, bordering on the Ohio River. The adventurer was the Rev. William H. Raper who was admitted to the conference held at Cincinnati in 1819 and appointed to a work that bordered on the Ohio. Even at as late a day as this the roads were mostly by-ways and blazed paths.

When making his first round he was delayed on one of his day's journeys and night overtook him. He became bewildered and lost his way. After wandering for a time he was attracted by a light in the distance and made straightway for it. He soon encountered a stream of water that seemed to be spanned by a rude bridge. He alighted from his horse and led him onto the frail structure. The water was well up to the bridge and at times, he said, it actually seemed to be floating, and he became anxious for the safety of his horse. But he landed safely and was soon welcomed into the cabin from which the light had shown and guided him to his place of lodging.

Upon inquiry as to who he was and where he came from he replied that he was the Methodist preacher that had been sent to that work, and that he had come from down the river. The next query

was how he crossed the creek. He replied, "On the bridge." The reader can imagine his amazement when informed that the bridge on which he had crossed was nothing more nor less than a lot of driftwood that had eddied into the mouth of the stream from he greatly swollen Ohio River, and that the water was many feet deep beneath.

He swam his horse that year thirty-two times to reach his appointments. Volumes might be filled with stories of adventures, daring, and suffering endured by the itinerant who accompanied or soon followed after the frontiersman who subdued the forests and harnessed the water courses for the benefit of the millions that were to follow.

Married preachers were not wanted by the early settlers of our country. A wife was looked upon as a very expensive luxury, and she was received with very poor favor by the inhabitants of the new country. If a minister was sent to the work who had a family it was expected that he would support her independent of his salary. His house was a cabin of his own building. The land was all out-doors, and he was privileged to build on almost any spot that he might select. The rifle in many instances furnished meat for the table, while the hoe used by the faithful wife and her little children cultivated the corn that fed the family and the itinerant's horse when he chanced to arrive home from his long and wearisome journeys. What little money he received was required to purchase his scanty clothing and the various actual necessities of an itinerant life. Finley says, "The itinerant of the wilderness has left to the church and the world an example of heroism abounding in everything morally sublime. Their heroic deeds in bringing to the cabins of the sturdy pioneer as well as to the wigwams of the savage the blessings and benefits of religion will be treasured up in memory, if not recorded upon the pages of history, and will live as long as one is found to recount them to the generations yet to come."

When Methodism crossed the Ohio River into the Northwest Territory, Cincinnati was but a blockhouse, or military post, with a few rude cabins about it. The western conference had jurisdiction over all the western country.

John Kobler furnished to the Western Historical Society in 1841 a sketch describing the condition of the country at the inception of Methodism in what is now the state of Ohio. He says, "In the year 1798 I was sent by Bishop Asbury as a missionary to the region called the Northwest Territory to form a new circuit and to plant the first principles of the Gospel. The inhabitants were settled in small neighborhoods and few and far between. No sound of the Gospel had as yet broken upon their ears or gladened their hearts."

The Miami Circuit was formed by Kobler that year and he speaks in his letter to the Historical Society of administering the

sacrament of the Lord's Supper while on the work. He says, "The writer of this article can not help here adverting to the time when he spread the first table for the sacrament of the Lord's Supper that was spread northwest of the Ohio. When the communicants were called to approach the table the number did not exceed twenty-five or thirty. This was the sum total of all that were in the country."

The Rev. Henry Smith was sent north of the Ohio River in the fall of 1799. He says in a letter written to Samuel Williams, who was secretary of the Historical Society, "What I do in this way I must do quickly. I am the more encouraged to write as your Society gives great latitude. Lewis Hunt, a young man, traveled the Miami circuit in 1799, but we had heard that he was broken down, and I was sent to take his place. On the fifteenth of September I set out, in company with brother Francis M'Cormick, to meet brother Hunt on Mad River. We met him at brother Hamer's and found him so far recovered as to be able to be on his work. My instructions were that if he should be able to continue in the work to go up the Scioto and form a circuit there. We consulted our friends and formed a plan uniting Scioto to Miami, making a six weeks' circuit. This plan was, however, abandoned on account of the great distance between the two circuits and the dismal swamps we would have to pass on every round.

"On the eighteenth of September I left brother Hunt and returned to brother M'Cormick's, and on Sunday, the twenty-second I for the first time heard the Rev. Philip Gatch preach. He was truly a very fine sample of primitive Methodist preachers, simple, plain, and powerful. His reliance for success appeared wholly upon power from above. I found him a meek spirited, agreeable man, always willing to give counsel when asked, but never intruding. But the old veteran has gone to his reward, and I trust his praise is still in the churches in the West. I had the pleasure of giving an exhortation after the good old man, and the Lord was with us indeed, in public and in class meeting. Some were much refreshed, and my own soul among the rest.

"Monday the twenty-third I was unwell, but rode about ten miles toward my new field of labor and lodged with a poor but pious Methodist family. Tuesday the twenty-fourth I pursued my journey up the Ohio River and put up with James Sargent, an old Methodist friend from Maryland, who received and treated me with all the kindness of an old Maryland Methodist. Here I left two appointments for my next round. Wednesday the twenty-fifth I still pursued my course up the Ohio River but had a very intricate path and, indeed, sometimes none at all. But by the good hand of the Lord upon me, the evening brought me to the house of a kind Presbyterian family. We spent the evening in conversation on religious subjects. The old gentlemen asked me to pray with them in the evening and again in the morning, and pressingly invited me to call again whenever I came

that way. I thanked them for their hospitality, but never had the opportunity of calling on them again. Thursday the twenty-sixth I left this kindly family at the mouth of Red Oak and started for Eagle Creek and began to inquire for Methodists but could hear of none. I took up Eagle Creek, and being directed to a family where I could get some information, I rode up to the house, and asked the good man of the house if he could tell me where any of the people called Methodists lived. He said he could give me no information. But his wife formerly belonged to the society and invited me to alight and come in. I did so, and while my horse was eating I told them who I was, and my business. I entered into conversation about spiritual things, and requested the man to call his family together, and I prayed with and for them, and was much drawn out. I gave them a short exhortation and left them all in tears. I rode about eight or nine miles and inquired for Methodists again and was directed to a poor man's cabin. I found him and his wife, Jane, in the cornfield. I called to him and inquired if he could tell where I could find any of the people called Methodists. He leaped over the fence, ran to me, and took me by the hand with all the cordiality of a true Irishman. I told him my name and business, and he received me with every expression of joy, called to Jane, and conducted me in triumph to the cabin. Jane came out of the field in cornfield habiliments, it is true; but she soon washed and changed her dress and appeared to make me as welcome to their cabin as her husband. Such a reception was worth a day's ride. If I was but poorly qualified for a missionary in every other respect I was not in one thing; for I had long since conquered my foolish prejudice and delicacy about eating, drinking, and lodging. I could submit to any kind of inconvenience where I had an opportunity of doing good, for I thought myself honored in being permitted to labor in any part of the Lord's vineyard. My call was among the poor, and among them I could feel myself at home. Jane gave me something to eat, and we ate our morsel with gladness, and talked about Jesus. In time of family prayer the melting power of God came down and filled the place with glory. The merciful people had taken their poor horse in with them the previous winter, and of course it could not be very agreeable; but poor Jane brought out of her chest as clean white sheets as ever came from Ireland and spread them on my bed, and I slept sweetly and arose refreshed. Here I was informed that there were four or five Methodist families still higher up the creek who had formed themselves into a society and met of Sundays for prayer and classmeeting.

"Friday, 27th. — I rode to old brother John Foster's, and the dear family received me with open arms and sent out word to their neighbors, and I preached on Saturday the 28th to about eighteen or twenty persons, with a degree of life, and the word seemed to find way to their hearts."

Sunday 29th. I preached at Peter Rankin's, four miles down the creek, to a small but very attentive congregation—this was the place where the small society met— and the poor starving sheep fed freely upon the word of life.

"Monday 30th. — I rode to brother Wormsley's on Ohio Brush Creek. With this family I had been acquainted in Kentucky, and we had an unexpected but joyful meeting. In family worship the Lord was present in power, the dear family were melted into tears, and the room appeared to be filled with glory and with God. We sang and talked about Jesus, and shouted aloud for joy. And who would not shout for such an unexpected but seasonable visitation of mercy? Word was sent out, and preaching appointed at William Bushell's."

"Tuesday, 31st. — I attended, our congregation was small, the country was sparsely settled, and the notice short. I stood up among them and cried, 'I Am hath sent me unto you.' Some poor sinners were deeply affected and seemed to feel as if the Lord had sent me to them, and the Lord's poor mourning children had no doubt of it. Oh, it was worth while to suffer a little to meet with such a scene and such a reception! Here a society was already formed by Joseph Moore, from Scioto Brush Creek, and Simon Fields was their leader.

(The reader will notice that Rev. Smith, as quoted by the Rev. J.B. Finley, from whom these lines are copied, gave to September thirty-one days; but we will follow out the journal as printed)

Wednesday, October 1st. — I rode to Joseph Moore's, Scioto Brush Creek. Here I found a considerable society already organized by brother Moore. Here I had some success, and the society increased, so that on the sixth of August, 1800, we proposed to build a meeting house, for no private house would hold our week-day congregation. But we met with some opposition. Some wanted a free house; but as no one seemed to care 'for their souls' but the Methodists, it appeared like foolishness to build a house for other denominations before they came and wanted a house. We, however, succeeded in building a small log house, but then large enough for the neighborhood, the first Methodist meeting house on the circuit, and perhaps the first in the Northwest Territory. I did not stop to preach here on my first visit, but left an appointment for my next and pressed onward toward PeePee on the Scioto.

"Friday morning, 4th. — I rode through a heavy rain to PeePee and called at the house of Snowden Sargent, a kind hearted old Methodist from Maryland. I was wet, hungry, and brought plenty of company with me, from a bear-skin, my bed the night before. I introduced myself, and met with a cordial reception by a very kind family."

"Saturday, 5th. — I rested and refitted; and truly rest was needful as well as desirable. Here I met with several friends with whom I had been acquainted, and among them the Rev. William

Talbot who had preached at my father's when he first began to itinerate. But his zeal and excessive labors soon broke him down, and he retired from the itinerancy and tried to provide for himself and rising family. He, however, preached occasionally. I heard him preach afterward at our quarterly meeting at PeePee with divine unction."

"Sunday, October 6th. — I preached for the first time at PeePee. All were attentive and some felt the word. After preaching I called together a few who had been in society in various places and organized a class, and the Lord was truly among us. One shouted aloud, and the most of the professors appeared to be much quickened. In those days I was always at home in a class meeting, and if I did not succeed in public I was almost sure to come out in class. I preached again at night; the people were all attention. I lodged with my friend Talbot. Oh how ought those to be esteemed who have sacrificed their health and almost their lives in the cause of God! But this is not always the case, for some end their days in obscurity and poverty."

(We have no further access to Rev. Smith's journal until October 13, where he says)

"I preached at Anthony Davenport's, on Deercreek, twelve miles north of Chillicothe, where Dr. Tiffin had organized a society and had his regular appointments."

We have followed Rev. Smith to near the center of his work, and to the point that most interests the reader of this sketch. The organizing of Scioto Circuit was a great work; and when Deercreek Circuit was organized it was little less than changing the name of Scioto Circuit to that of Deercreek. The greater portion of the population was included in the Deercreek circuit. Scioto Circuit was estimated to be four hundred miles in circumference.

From "Ohio Methodism" we quote the following:

"Ohio District was formed in 1803 by William Burk who was sent on that duty by Bishop Asbury. It was the first district in the state, and included all the settlements from the Big Miami up to the neighborhood of Steubenville, which was then called West Wheeling Circuit, running down the Ohio, including Little Kanawha and Guyandotte Circuits in Virginia, and some settlements on Licking, in the state of Kentucky."

"The first quarterly meeting was at Ward's meeting house, a new house built of rough beech logs, on Duck Creek, Hamilton County, near where Madisonville is now situated. This was then called the Miami Circuit, and included all the settlements between the Miamis and as far north, including the settlements on Mad River, as high up as the neighborhood where Urbana now stands, and east of the Little Miami as high up as the settlements on Bullskin, and all the settlements on the East Fork of the Little Miami, and a few Settlements in Campbell County, Kentucky. This route the preachers accomplished in six weeks. We organized two quarterly meetings in

the bounds, so that the presiding elder was two weeks within the bounds of the circuit, preaching nearly every day. The most easterly appointment was at brother Bogg's on the Little Miami, a few miles from the Yellow Springs. From that point we generally started at daylight for the settlements on the Scioto, having between forty and fifty miles without a house, to the first inhabitants at Old Chillicothe. (Frankfort)

"The Scioto Circuit included all that tract of country inhabited on Paint Creek out to New Market, Brush Creek, Eagle Creek, and Ohio Brush Creek, and up the Ohio to the mouth of the Scioto, and then up the Scioto to the Pickaway Plains, including Chillicothe and the settlements on White's Creek, a four weeks' circuit."

These, together with Hocking Circuit, West Wheeling Circuit, Marietta Circuit, and what was called the Muskingum and Little Kanawha Circuit composed the Ohio District.

Bishop Asbury says in his journal that he attended conference in Kentucky, arriving there Wednesday, September 28, 1803. He further says, "Monday, October 3d. — We entered fully upon our conference work; but I had to preach, nevertheless. We had to preach every day; and the people continued singing and praying, night and day, with little intermission." On Sunday, October 8, he says, "I felt my mind devoutly fixed on God. I accomplished two things in conference, viz: 1. Forming the Ohio circuits into a district; 2. Sending two missionaries to Natchez and one to the Illinois."

The appointments made by Rev. Smith, when forming the Scioto Circuit, at PeePee and Davenport's are of more than ordinary interest to the readers of this sketch, and will be referred to a little later on.

We will return to the last decade of the eighteenth century, when Nathaniel Massie and his colony pitched their tents in the Scioto Valley.

The patient reader will now please indulge us while we give a description of the times, the daring, hardships, and privations endured by the adventurers who passed from Kentucky into the wilderness and reclaimed it from the Red Man and converted it into a retreat for those who followed. And do not fail to observe that the ever faithful itinerant hardly allowed the tracks in the sand, made by the first settlers, to fade away until he made his appearance on the scene and helped to bear the brunt of the struggle.

In describing the efforts of our people to establish homes in this portion of what is now the state of Ohio we will quote mostly from McDonald's Sketches. McDonald was one of the colonists that settled on the Scioto River near where the city of Chillicothe now stands, and none was more competent to perform the task of giving a pen picture of the times and scenes of the struggle. McDonald says,

"The habits and manners of the old frontiermen were a perfect state of nature, where every one was his own judge and righted his own wrongs and was his own dependence in difficulties. It can not now be concieved or believed how soon an active, lively, and enterprising young man would unlearn to practice the artificial rules of civilized life, and acquire the customs and habits of the frontiermen, or even the more ferocious habits of the Indian."

"With such men as we have described in a previous chapter, General Nathaniel Massie, in the winter of 1790, determined to make a settlement north of the Ohio River that he might be in the midst of his surveying operations and secure his party from danger and exposure. In order to effect this he gave general notice in Kentucky of his intention and offered each of the first twenty-five families, as a donation, one in-lot, one out-lot, and one hundred acres of land, provided they would settle in a town he intended to lay off in his settlement. His terms were soon closed in with, and upwards of thirty families joined him. After various consultations with his friends, the bottom on the Ohio River, opposite the lower of the Three Islands, was selected as the most eligible spot. Here he fixed his station, and laid off into lots a town, now called Manchester. The little confederacy, with Massie at the helm, went to work with spirit. By the middle of March, 1791, the whole town was enclosed with pickets, firmly fixed in the ground, with block houses at each angle for defence. As soon as Massie had completely prepared his station for defence, the whole population went to work and cleared the lower of the Three Islands and planted it in corn. The inhabitants of the station were generally as playful as kittens, and as happy, in their way, as heart could wish. The men spent the most of their time in hunting and fishing, and almost every evening the boys and girls footed merrily to the tune of the fiddle. They had no civil officers to settle their disputes, nor priests to direct their morals; yet amongst them crimes were of rare occurrence. *** When this station was made, the nearest northwest of the Ohio were the inhabitants at Columbia, a settlement below the mouth of the Little Miami, eight miles above Cincinnati, and at Galliapolis, a French settlement near the mouth of the Great Kenhawa. They could not hear the agreeable sound of the plowman's 'gee-haw', nor the keen crack of the wagoner's or coachman's whip, nor the pleasant clitter-clatter of mill. All was the lonely and solitary gloom of the dark forest.

"Early in the spring of 1792 Massie proceeded to make some surveys on a small creek which empties into the Ohio four miles above Manchester, accompanied by Israel Donalson and two others. They meandered up the river to the mouth of the creek and sat down on a log, not far from the bank of the river, to eat some junk. As they were eating and amusing themselves with chit-chat, they were not a little startled to see seven or eight Indians walk up the bank of

the river without their arms, having left them in their canoe at the mouth of the creek. Massie and his party fled. The Indians, yelling horridly, pursued them. When the surveying party reached the foot of the hill they had a deep ravine to cross about ten or twelve feet wide and as many in depth. Massie and two others of his companions leaped the ravine, but poor Donalson, being less active in making the leap, plunged into the ditch. Massie and the two others soon ran to Manchester and gave an account of their misfortune. He was ignorant whether or not Donalson was killed. Early next morning he must have been taken. The trial of the Indians was pursued for some distance, when it was concluded that if the pursuit was continued the Indians were aware of it they would immediately kill Donalson; but if they were permitted to go off unmolested they would, in all probability, save his life. The pursuing party immediately returned to Manchester, permitting the Indians to pursue their course."

"Sometime passed before the fate of Donalson was known at the station, and that was made known by his own sudden appearance. Donalson's account of his capture was that the foremost Indians saw him make his unfortunate leap, and before he could recover, leaped upon him, tomahawk in hand. Donalson surrendered and was made a prisoner. At night he was tied with a tug made of buffalo hide. It was tied around his body and each end of the tug secured around the body of an Indian. One night, while the Indians were tying him after the usual manner, he puffed up his body to its full extent by drawing in this breath; and when they had completed the process he found that there was a good deal of play in the noose of the tug. He lay very still until the Indians were fast asleep. Then, having partly undressed himself, he began slowly and cautiously to slip from the noose. After a long trial he succeeded in slipping himself out, and found himself once more a free man. He instantly rushed to the thickets. Striking off in a southerly direction he traveled all night. The next day he fell on Hamer's trace and followed it to the south. In two days he reached Fort Washington, now Cincinnati."

"During the winter of 1792-1793 Massie continued to locate and survey the best lands within a reasonable distance of the station. As the Indians were always more quiet in the winter, he employed two men, Joseph Williams and one of the Wades, to accompany him to explore the valley of Paint Creek and part of the Scioto country. He found the bottoms rich beyond his expectation, and made entries of all the good land on that creek."

"In the fall of the year 1793 Massie determined to attempt a surveying tour on the Scioto River. This, at that time, was a very dangerous undertaking; yet no danger, unless very imminent, could deter him from making the attempt. For that purpose he employed about thirty men, of whom he chose three as assistant surveyors.

These were John Beasley, Nathaniel Beasley, and Peter Lee. Duncan McArthur was employed as a chain-man and marker. In the mouth of October some canoes were procured, and Massie and his party set off by water. They proceeded up the Ohio to the mouth of the Scioto, thence up the Scioto to the mouth of Paint Creek. While meandering the Scioto they made some surveys on the bottoms. After reaching the mouth of Paint Creek the surveyors went to work. Many surveys were made on the Scioto, as far up as Westfall. Some were made on Main, and others on the North Fork of Paint Creek, and the greatest part of Ross and Pickaway counties in the district were well explored and partly surveyed. Massie finished his intended work without meeting with any disturbance from the Indians."

"During the winter of 1793-1794 Massie, in the midst of the most appalling dangers, explored the different branches of their sources, which run into the Little Miami River, and thence passed in a northeasterly direction to the heads of Paint and Clear creeks and the branches that form those streams."

"During the winter of 1794-1795 Massie prepared a party to enter largely into the surveying business. They proceeded far up the Little Miami and up Massie's Creek and Caesar's Creek nearly to their heads. By the time they had progressed thus far winter had set in. The ground was covered with snow from six to ten inches deep. During the tour, which continued upwards of thirty days, the party had no bread. For the first two weeks a pint of flour was distributed to each mess once a day, to mix with the soup in which the meat had been boiled. Massie proceeded to survey up Caesar's Creek nearly to where its waters interlock with the waters of Paint Creek. Late one evening he came upon the tracks of Indians in the snow. Some of the men were sent to search out the Indian encampment, while others were sent in search of the assistant surveyors in order to collect the force into one body, that he might be prepared to attack or defend as circumstances might direct. A short time before sundown his force was collected. In a few minutes after, the two men returned who had been sent to discover the Indian camp. They reported that they had proceeded as near the Indian encampment as they could with safety, and that it consisted of eight or ten tents, and that from the noise about the camp they had no doubt that there was a large number of Indians."

"Massie resolved to return to the station. The line of march was formed for home by the party, who traveled until eleven o'clock at night, when they halted and remained until morning, when they again resumed their march, moving in a southerly direction. About twelve o'clock they came to a fresh trail which was made by four horses and eight or ten footmen. The trail was crossed diagonally, and was again struck after traveling a few miles. The Indians were pursued as rapidly as the men could walk, until dusk, without

overtaking them. The party then halted to consult as to future operations. In a few minutes the Indians were heard at work with their tomahawks, cutting wood and tent poles within a few hundred yards of the place where the party had halted. Two or three men were sent to reconnoiter their camp and bring away the horses. The horses were brought away and preparations made to lie by for the night. Massie began to reflect on the critical situation of the party. He knew that they might be pursued by the Indians from Caesar's Creek, and that by waiting until morning they might be found between two fires. He said that what was done to the Indians should be done quickly, and their march continued towards home. His advice was taken, and an immediate attack resolved upon. It was about two hours in the night, and a crust on about eight inches of snow. The crust, when broken, could be heard a distance of three hundred yards after a night's freezing. The company crept in a very cautious manner to within twenty-five yards of the Indian encampment, when an unexpected interruption presented itself; a deep ravine was found between Massie and the camp which was not perceived by the reconnoitering party."

"The bank of the ravine concealed Massie and his men, who were on low ground, from the light of the Indian fires. Massie discovered, a few paces above him, a large log which had fallen across the ravine. On this log he determined to cross the gully. Seven or eight of the men had crossed on their hands and knees, and were within not more than twelve paces of the Indians, crouching low, and turning to the right and left, when too many men at the same time got on the log. It was old and rotten and broke with a loud crash. This startled the Indians. The whites who had crossed over before the log broke immediately fired into the Indian camp, shouting as they ran. The Indians fled without their arms. No Indian was killed in the camp although their blankets and clothing were found stained with blood. The Indian camp was plundered of the horses and arms. Two days found them in their quarters in Manchester. Massie subsequently learned that he had been pursued by a body of Indians nearly to Manchester."

An anonymous writer, who was supposed to be the Rev. J. B. Finley, gave a description of an attempt to establish a settlement on the Scioto. He said, "In the year 1795, while Wayne was in treaty with the Indians, a company came out from Manchester on the Ohio River, to explore the Northwest Territory, and especially the valley of the Scioto. General Massie was in this band. After proceeding several days cautiously they fell on Paint Creek near the falls. Here they found fresh Indian signs, and had not traveled far before they heard the bells on the horses. Some of the company were what they called 'raw hands', and previous to this wanted much 'to smell Indian powder'. One of the company, who had fought in the Revolutionary

War and also with the Indians said to one of these vaunting fellows, 'If you do you will run, or I am mistaken.' A council was now held and some of the most experienced thought it was too late to retreat, and thought it best to take the enemy by surprise. General Massie, Fallenach, and R. W. Finley were to lead on the company, and Captain Petty was to bring up the rear. The Indians were encamped on Paint Creek, precisely at what was called Reeve's crossing. They came on them by surprise, and out of forty men about twenty of them fought. Those fellows who wanted to smell powder so much ran the other way and hid behind logs, and Captain Petty reported afterwards that they had the ague, they were so much affrighted. The battle was soon ended in favor of the whites, for the Indians fled across the creek and left all that they had but their guns. Several Indians were killed and wounded, and one white man, a Mr. Robinson, was shot through the body and died immediately. As soon as the company could gather all the horses and skins and other plunder they retreated to the settlement at Manchester.

"Night overtook them on the waters of Scioto Brush Creek, and as they expected to be followed by the Indians, they made preparations for the skirmish. The next morning, an hour before day, the attack was made with vigor on the part of the Indians, and resisted as manfully by a few of the whites. There being a sink hole near, those bragging cowards got down into it to prevent the balls from hitting them. Several horses were killed and one man, a Mr. Gilfillen, shot through the thigh. After an hour's contest the Indians retreated; and the company arrived at the place they started from, having lost one man and one wounded. Thus ended the exploring of the valley of the Scioto this year."

The skirmish described with the Indians on Brush Creek was the last fight with the native Red Men of the forest on the waters of the Scioto River. General Wayne had concluded a treaty of peace with the Indians, which remained inviolate, with few exceptions, until the war with the British and the Indians in the "War of Twelve."

McDonald says in his sketches, "Notwithstanding I was born and raised on the frontier, I am unable to describe to the life, the terror, tumult, and confusion of an Indian alarm. Although I have, when young, repeatedly run clinging to my mother's gown from our cabin to a place of safety, the confusion and distressing scene of a family in flight, their cabin in flames, their all destroyed, the thousand restless cares and tender sorrows to which they were incessantly exposed, language fails in describing. To see whole families wandering from their homes, seeking shelter and safety, was only a commonplace occurrence on the frontier. Such scenes as these tried the worth of men and proved who were the soldiers. Happily for our country, no repetition of such scenes of distress and terror

are to be anticipated in the future."

"The failure of the expedition to select a situation of a town on the Scioto did not deter Massie from making a further attempt. About the first of March, 1796, a party was again collected at Manchester. Some of the party went by water up the Ohio and Scioto, and others by land, and met at the mouth of Paint Creek, at a place afterward known as the Station Prairie. The party who arrived by water brought in their boats, besides the necessaries of life, farming utensils and other articles necessary to make a permanent settlement."

"On the first day of April of that year they landed their goods, commenced the construction of their cabins, and prepared for planting corn. Three hundred acres of rich prairie was turned up by thirty ploughs; and the land for the first time resounded with the cheerful sound of the ploughman's voice."

"While these things were transpiring at the settlement, Massie was engaged in making a selection for a town, which was at last located on the Scioto River. The town was laid out on a large tract of land owned by General Massie, and contained two hundred and eighty-seven in-lots, and one hundred and sixty-nine out-lots. After the necessary steps had been taken to run off the lots, streets and alleys of the town by blazing and marking the trees of the thick woods, the proprietor held a consultation with his friends and gave to the town the name of Chillicothe. In the Indian language it was a general name for town. They had two towns, called alone by this general name: the 'Old Town' on the North Fork of Paint Creek, (Frankfort) and New Chillicothe, or Town, on the head of the Little Miami River."

"One hundred in-lots were chosen by the first one hundred settlers, as a donation, according to the original proposition of the proprietor. A number of lots were sold to other persons desiring to settle in the town. The first choice of in-lots were sold for the moderate sum of ten dollars. Before the winter of 1796 it had in it several stores, taverns, and shops for mechanics."

CHAPTER FOUR

The reader has now followed "Methodism" from its unintentional beginning in 1729, down to a strong and positive church organization in 1796, where its representatives are found in the distant parts of the earth. The adventurer has done his work in the "Wilderness of the West." The army has at last subdued the "Savage Red Man" and driven him from his native home. The surveyor and land explorer has been upon the field and appropriated

all the choicest lands of the Scioto and its tributaries to themselves, and thereby creating the first monopoly in what was to be the state of Ohio. General Massie has appeared upon the scene with his little colony of brave homeseekers who have turned up afresh old mother earth and in its bountiful bosom is found the reward of labor. The great forest is being felled and the humble home of the frontierman is erected to shelter him from the summer sun and the wintry storm. The black-smith is hammering out the plow-share, the mill-wright is erecting the mill, the good housewife is plying the shuttle and wheel, and all goes merrily on.

The Scioto Valley has become a community; the Paint, Deer, and Darby Creek valleys have become neighborhoods, and the inhabitants of the various hills and dales make up the nucleus that in the nineteenth century has developed the most intelligent and industrious people that dwell in the now great state of Ohio.

When the Methodist itinerant appeared in the Scioto Valley in 1799 he found the people in great simplicity. No schools were here to instruct; no churches were here to save; no fashion was here to alloy, and no idleness was here to destroy. Every man had a motive, every individual a purpose, and every inhabitant a useful place in the semi-organized country.

To describe the customs and habits of the early settlers who located within the bounds of Deercreek circuit it is only necessary to quote Samuel Williams, who was a very accurate Methodist historian, and also an inhabitant of Deercreek circuit at the time of its organization. He says, "The people were remarkable for their primitive simplicity and plainness of manners and customs. These were in keeping with the moral and religious character of the inhabitants, and seemed to them the dictates of common sense, moved by kind and social feeling. In their intercourse and conversation with each other they were wholly untrammeled by the ordinary rules of politeness or etiquette observed by society. Hence the gay fashions and vanities, as well as the vices and follies of the world, with the artificial polish and conventional usages were scarcely known and never practiced among them. Any attempt to introduce them would have been met with scorn and the ridicule of the whole community. For husband or wife to address each other as "Mr." or "Mrs." instead of their given names would have been looked upon as a ridiculous affectation of politeness. So among neighbors, the given name was invariably used when speaking of or to one another. Their dress corresponded in plainness to their manners. A short gown, gathered loosely in the waist, and reaching some six inches below, with quilted skirt, or petticoat, as they were more properly called, were usually worn by the women. Elder ladies, when they went out, in cold weather commonly wore a short, circular, scarlet cloth cloak, with hood, the latter being drawn over the head.

Large and heavy shoe buckles, made of silver, about two or three inches square, were not an uncommon accompaniment to the scarlet cloak. The males were clad in 'home made' cloth of drab, brown, or gray color, in the winter, and tow linen or cotton cloth in summer. Some of the more elderly men, who came from beyond the days of the Revolution, were contemporaries of that venerable patriarch, celebrated in song under the familiar cognomen of "Old Grimes", and like him "Used to wear a long blue coat, all buttoned down before", with brass or white metal buttons about the size of a silver dollar. In summer the men seldom wore their coats, even at church or other public occasions; and at home shoes and stockings were commonly laid aside as an incumbrance, both by men and women. Boys and girls invariably went bare foot, from early spring till late in the autumn.

"In those days the use of ardent spirits, in the harvest field, at house raisings, log rollings, corn huskings, and other gatherings, was considered indispensable; or at least it was in general use on such occasions. It was quite a common thing to find the exhilarating draught resorted to in their families, by church members as well as others, to 'strengthen' them in their ordinary labor in the heat of summer, and to defend them against the colds of winter, to say nothing of its general use as a preventive cure of various diseases or ailments. Few or none seemed aware of the pernicious effect or evil tendencies of the habit of dram-drinking. No warning voice was raised against it. The pulpit was silent on the subject, the rules of the churches in many places tacitly allowed it. But when the society of Methodists was formed the standard of temperance was raised and its flag unfurled to the breeze by the operation of that clause in the "General Rules" of the Methodist Episcopal Church which expressly prohibited its members from 'drinking spiritous liquors, unless in cases of necessity.' "

Mr. Williams proceeds to give a history of the actions taken by the Methodist church at various times until 1848 regarding the use of intoxicants, and we think it will be of great historical interest to many readers of these pages and we will quote in full.

"The little band of Methodists, by uniting themselves to the church and promising to be governed by its rules, considered that act as equivalent to what is called 'taking the temperance pledge.' This subjected them for a while to the sneers and ridicule of their dram drinking neighbors who kindly admonished them of the danger of being 'righteous overmuch', and used various artifices, when argument availed not, to win them back to the use of the accustomed beverage. Failing in this, and seeing the practical good effect of the Methodist temperance rule, the sneers and ridicule of the moderate drinker ceased. Feeling themselves strongly reproved by the example of temperance and moral reformation which they daily saw before

them, they became ashamed of their habits and, one after another, they quietly laid aside the use of spirituous liquors, and banished it from their houses."

"The general rules for the government of the Methodist societies in England were drawn up by Mr. Wesley in 1743. By that code 'drunkenness, buying or selling spirituous liquors, or drinking them unless in extreme necessity' were forbidden. The rule, we believe, remains unchanged among the Wesleyans in Europe. Methodism was introduced into the United States (colonies) in 1766, and the American Societies were governed by the code of their Wesleyan brethren. In 1789 the American conference altered the rule in question by striking out the words 'unless in cases of extreme necessity.' This made the rule still more stringent, as it allows no exception, even in cases of 'extreme necessity'; but in the very next year, 1790, a remarkable, and we must add, most unfortunate concession was made to rum and whiskey manufacturers, dealers, and drinkers, in mutilating this excellent rule and whittling down the high standard of Methodist temperance to the mere prohibition of drunkenness and drinking spirituous liquors, unless in cases of necessity. This not only threw open wide the door for the free and unrestrained manufacturer of and traffic in the liquid fire, but so softened down the restriction in the cases in which the drinking of it was allowable as virtually to strip the original rule of all its healthful stringency, except the single prohibition of drunkenness."

"The evils which grew out of this laxity soon called for the enactment of regulations which made from time to time to prevent or restrain those evils. But the manufacture, buying and selling remained free to all. Thus the Methodist temperance rule stood till 1848, a period of fifty-eight years. The embarrassments under which the church labored, however, had long been felt and deplored, and frequently efforts had been made to free it from the incubus which lay upon it."

"Prior to the sitting of the General Conference in 1836 the requisite vote of three-fourths of all the members of the several annual conferences was obtained to empower the General Conference to restore Mr. Wesley's original temperance rule. Owing to an alledged technical informality in the return of the vote of one of the annual conferences, the subject was laid on the table and sent again to the conferences. A similar failure occurred in 1840, on equally slight grounds."

"The question went the round of the conferences a third time and came up before the General Conferenceof1844. This time the requisite concurrence of a three-fourths vote failed, the southern conferences having, for reasons of policy, not connected with the temperance question, voted against the proposed change. In that year the southern conferences separated from the Methodist Episcopal

Church. This secured the certainty of a constitutional majority on the question, and it was sent a fourth time to the annual conferences, which now sent up an aggregate vote of two thousand and eleven in favor of the old rule to twenty-one against it. The General Conference of 1848 unanimously, we believe, restored Mr. Wesley's original rule, which is now in force, namely, 'Drunkenness, buying or selling spirituous liquors, or drinking them unless in cases of extreme necessity.' "

"Notwithstanding the rules of the Methodist Episcopal Church regarding the use of intoxicating liquors, and that the members of the church may be total abstainers, the consumption of intoxicating liquors has ever been on the increase; and to-day the consumption of intoxicating liquor is greater per capita than at any other period in the history of our existence. We assign the cause to too many resolutions and too little action. To abstain is a good example; but to abstain and at the same time hinder others is better."

"The following is the language used by the General Conference in speaking of the liquor traffic, in 1892: 'The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the Church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin. We hold that no member of the Methodist Episcopal Church can consistently contribute by voice, vote, or influence, to the perpetuation and the protection of that traffic.' "

Never did a body of men speak greater truths! But to the shame of that great body of men, whoso nobly resolved, the truth stands out in bold and flaming letters proclaiming to the world that many of the leading men of that conference, including the bishops, have swallowed their well spoken words and have given the greatest influence they possess, the ballot, to the support of the parties that have joined hands in with the traffic and made us bow our necks to king alcohol.

But a great body of brave men and women still live and bare their breasts to the battle, determined to win against the odds. Deercreek Circuit is made up of men and women of the latter type. Many a hard fought battle have they engaged in. They know no defeat, they know no fail. Their sentinels are ever on the watch-tower, ready to signal the army to the field; and woe be unto him who dares to enter into the bounds of Deercreek Circuit and attempt to establish a saloon or other place where intoxicating liquors are sold as a beverage. To our glory it can be truthfully said that no such disgrace is associated with our institutions. All hail the day when all the land can say so much!

Relying on Henry Smith's statement in his journal that he preached first and formed a class at Pee Pee on Sunday, October 6, 1799, we make the statement that the first society organized that afterward became one of the appointments on Deercreek Circuit was organized at Pee Pee, in Pike County. We have no authority to state at whose house the society was organized; tradition has it that the class met first at Eli Sargent's. Rev. Smith speaks in his journal of but two persons by name that he met at Pee Pee on that round. He says that he called at the house of Snowden Sargent; that he met the Rev. William Talbot, and that he lodged with Mr. Talbot. Taking tradition as authority we state that the home of Eli Sargent was the first home of Methodism in the bounds of Deercreek Circuit. That home was situated between the points where the towns of Waverly and Piketon are now situated. In 1801 the meeting place was changed to the home of John Chenoweth, and in 1815 was taken to the home of Abraham Chenoweth. Meetings were continued to be held at the latter place until churches were built in Piketon and Waverly. These dates we are unable to give. The name of Elijah Chinnoworth appears on the Deercreek Record as Steward in 1808.

As we have been unable to get possession of Mr. Smith's journal, and are compelled to obtain our information from quotations, we lose trace of him until he arrives at Anthony Davenport's, on Deercreek, where he says he preached on the thirteenth of October. The reader will remember that Dr. Tiffin had organized that society previous to Rev. Smith's arrival, and had regular appointments to preach. However, the services held there October 13, 1799, were the first under the authority of a conference, or formal head; and from the nucleus there planted Methodism radiated in what afterwards became Ross County.

Great interest centers in this spot. Then and there the forest was a wilderness indeed. It stood in all its primitiveness and grandeur. The stately oak and sturdy elm seemed to defy the woodman's axe. The gigantic sycamore kept watch over the peaceful waters of the beautiful Scioto. Herds of deer could be seen romping in the sunlight. The bear's den was scarcely molested. Wild turkeys by the hundreds strolled leisurely about the cabins of the frontiersmen. The Indian, though conquered, lagged behind to take one last look at his native forest home.

Anthony Simms Davenport came from Virginia, either in the latter part of 1797 or the early part of 1798, and located on the west side of the Scioto River a few hundred feet north of Yellowbud Creek. He purchased about three hundred acres of as fine land as the Scioto Valley could afford. He erected his cabin on the extreme west of the Scioto Valley. It stood within a few feet of a abrupt elevation of the land which arose to the height of about twenty-five feet. We can not account for his building in such a spot unless it was for the

benefit of the protection the location would give against the cold wintry winds.

A few days since, we had the pleasure of viewing the ground where this memorable and humble dwelling stood. A slightly elevated grassy mound marks the spot. A few feet south of the elevation is to be found a distinct depression in the ground that marks the spot where the well sunk to obtain water for the use of the family and the congregations that assembled there from time to time. We were accompanied to this historic spot by the venerable Col. Isaac Lutz, who had been in the cabin during the time it was occupied as a dwelling. Col Lutz says the cabin was a double log. Two pens were built, of equal size and of equal height. A space was left between them of sufficient width to afford a pass way. The two rooms and pass way were included under one roof. The building stood on land now owned by Jacob Leist, which adjoins the most northerly lot of the hamlet of Yellowbud. The depression showing the location of the well is within six feet of the line. After Davenport located there, the Chillicothe and Franklinton highway was built, and passed within fifty feet of the cabin. The soldiers from the Scioto Valley passed over this road during their march to Upper Sandusky during the war of the United States with the British and Indians. A few hundred yards to the east of his cabin is to be found the family burying ground. There we find a tombstone marking the grave of Anthony Simms Davenport. He was born May 19, 1757, and died May 19, 1835, being seventy-eight years of age at the time of his death. Beside the grave of Mr. Davenport we found that of his wife, who died September 13, 1821, aged fifty years. Eleanor died September 5, 1800, aged sixteen months. John died September 10, 1800 aged two months. William died July twentieth, 1804. Basil died January 13, 1837, aged 42 years, Sarah, wife of Basil, died April 1, 1836, aged 43 years.

The writer recently had a letter from Anthony Simms Davenport's great grand-daughter, Mrs. Alice D. Mack of Sandusky, Ohio, who informs him that Mr. Davenport was of English birth. His father was Abraham Davenport, whose wife was Mary Sims, also of English birth. They lived in Maryland before the war of the Revolution. Abraham was a magistrate, appointed by the King. He had seven sons, and all of them fought in the War of the Revolution. Abraham gave up his office and threw his influence to the support of the Colonies.

Anthony S. Davenport's body is one of the very few Revolutionary soldiers buried within the bounds of Ross County. A monument should be erected on the spot where once stood his humble dwelling to commemorate the ground where Methodism sprang into existence in Ross County.

The farm passed from Anthony Sims Davenport, at his death, to

his son, Basil; then to the son of Basil, Anthony Sims Davenport. It next was owned by Samuel Pinto, who sold it to the present owner, Jacob Leist. We have no knowledge how long Davenport's house was used as a meeting place by the Methodists. Springbank Church, on Chillicothe Circuit, is the representative of the society. We are informed that a log house was built for the use of the society in 1828, but soon after its occupancy it took fire and burned down. In 1832 a brick church was completed. The Rev. Evan Stevenson, father of the Hon. Job E. Stevenson, was the first to preach in this house. A few members of the Old School Baptist Church assisted in erecting the brick building, in consideration of which their denomination was permitted to use the house the fifth Sunday of each month that it might occur. Elder William Baker was their first pastor. Elder Baker was the founder of a large and respected family of people in the Deercreek country.

The society at Chillicothe was organized in 1800. To give itshistory we can not improve on an article written by Hon. W. T. McClintick for publication in "History of Ohio Methodism." Mr. McClintick is an octogenerian and a very reliable historian, and by his permission we quote his article in full:

"Undoubtedly the first church people in Chillicothe were Presbyterians. The negotiations with General Massie for the first settlement here were carried on by a Presbyterian clergyman, the Rev. Robert W. Finley, for himself and members of his congregation in Kentucky. They came in April, 1796. But the Methodists followed soon after, and it was not many years before Finley himself, and his sons were members and preachers in the Methodist Episcopal Church.

We have no certain knowledge of who the early settlers of Methodists were until we come to Dr. Edward Tiffin and Everard Harr, both local preachers. Dr. Tiffin first came out in May, 1797, with his brother-in-law, Thomas Worthington. They both returned to Virginia, and the next spring, 1798, again set out, Tiffin from Charlestown, and Worthington from Shepherdstown, Virginia, with their wives and a party of relatives and freed slaves, to make Chillicothe their permanent home. Everard Harr emigrated from about Carlisle, Pennsylvania, and settled in Chillicothe, also in 1798. These two, Tiffin and Harr, with their wives, were certainly among the earliest well-known Methodists in Chillicothe. Whether any Methodist traveling preachers, or itinerants, as they were called, visited and preached in Chillicothe prior to 1799 can not now be known; but prior to that time Dr. Tiffin, for some reasons not stated, — but partly, perhaps because there was no Methodist society in town, — organized one at Davenport's, on Deer Creek, twelve miles north of Chillicothe, where he had regular appointments for preaching and meeting class, to which he and his wife both belonged.

Everard Harr, on the organization of the first society of the Methodist Episcopal Church in Chillicothe, was appointed its leader. He is described as 'a moderate preacher, but a man of deep piety and of great simplicity of manners.'

"A session of the Western Conference was held at Bethel Academy, Jassamine County, Kentucky, on May 1, 1799, at which Henry Smith was appointed preacher for the Miami Circuit, in the territory northwest of the Ohio River. Scioto Circuit does not appear in the conference Minutes until 1800, when it and the Miami are stated as being in the Northwest Territory, and Henry Smith is named as the preacher on the Scioto Circuit, he having been so appointed, probably at the session of the Holston Conference, held at Dunworth in April, 1800. Mr. Smith afterwards published a book, styled "Recollections and Reflections of an Old Itinerant", covering several hundred pages, in which, among other things, he gives an account of his proceedings on the Scioto Circuit. He says, 'On Sunday, October 13, 1799, I preached at Anthony Davenport's, on Deer Creek, twelve miles north of Chillicothe, where Dr. Tiffin had organized a society and had his regular appointments. Monday, the 14th, I rode down the river to Chillicothe, and put up with Dr. Tiffin, with whom I had long been acquainted in Virginia. He had often preached in our neighborhood, and sometimes at my father's. He and his excellent wife received me as a messenger of Christ, and treated me with much kindness. She was one of the most conscientious and heavenly minded women I ever saw. She was, indeed, a mother in Israel. About that time a report was put in circulation that the Doctor had given up his religion. He laughed at it, and said, 'It would not do for me to backslide, for my wife would let me have no peace.' The Doctor, however, refused to take any part in religious exercises in Chillicothe, out of his own family; he had reasons for it. Tuesday evening, October 15, 1799, I preached my first sermon in Chillicothe, I think in a school house. Half of the congregation had never before heard a Methodist preacher. I never saw a people more orderly or attentive, except one poor drunkard who came in drunk and made some disturbance; but the people paid little attention to him. From that time I preached in the town once in three weeks, when I could get a place to preach, and generally in a school house. There was a log house called the Presbyterian meeting house, but I had no access to that. The morals of the people were such as are common in newly settled countries, and religion was despised, particularly Methodism. We had, however, a few faithful souls, who held fast to their integrity and adorned their profession. Sunday, July 7, 1800, I preached to a large and serious congregation at Davenport's, on Deer Creek, at eleven o'clock, and rode twelve miles to Chillicothe and preached again under the trees, it being a pleasant evening. Then and there I organized the first Methodist

society in Chillicothe.' "

The next authentic information we have, following that of Henry Smith, is found in Bishop Asbury's Journal. He visited Chillicothe in September, 1803, while Sale and Timmons were the traveling preachers on Scioto Circuit. He notes that on Saturday, September 24, of that year, he rode from White Brown's, on Deer Creek, to Chillicothe, fifteen miles, through lands generally rich. He preached on Sunday at the court house. (used also for a Statehouse, Ohio having been admitted into the Union as a State in the preceding March.) He had 'about five hundred hearers, and would have had more had not the rain prevented.' On Monday he 'came away from Governor Tiffin's, across the fat lands of Paint Creek.'

"In the Minutes for 1804 the Western Conference is made to embrace four districts, one of them called the Ohio District, including all the circuits in Ohio, and one on the Guyandotte River. William Burk was the presiding elder, and William Pattison and Nathan Barnes preachers on the Scioto Circuit."

"About this time the first movement for the building of a meeting-house in Chillicothe for the use of the Methodist Episcopal Church was set on foot. The assistant preacher of the Scioto Circuit, Caleb Cloud, nominated, and the society elected, John Shields, Everard Harr, Joseph Gardner, William Rutledge, and Thomas Scott trustees to superintend its erection. The writer knew all these men except Harr, who died in 1811, and Shields, who moved away in 1817. At least three of them were local preachers. On November 6, 1804, they met and organized by the election of a president, secretary, and treasurer, appointing a committee to draft a constitution and by-laws for their government, and another to select a site for the proposed meetinghouse. They adjourned to meet again on November 10, 'at early candle-light.' (This was the ordinary designation of the time for holding evening or night meetings then, and for many years afterwards. There were no town clocks, and clocks and watches of any sort were owned by but few. Sunrise, noon, sunset, and 'early candle-light' seemed to answer the purpose of the time.)"

"The constitution which they adopted, and their earliest record Minutes are models which might well be followed this day. They first contemplated building on in-lot 89, between Walnut Street and the alley next east, which was priced to them at seventy dollars, but afterward decided to purchase in-lot 61, at the northeast corner of the same street and alley, for which they paid ninety dollars, the payment being made on the delivery of the deed in 1805. The contract for building the house was made with John Shields and William Rutledge, and is dated April 27, 1805. Up to December, 1805, only one hundred and fifty dollars had been collected on the subscriptions, of which ninety dollars had been paid on the lot. No

progress had been made on the building, and on December 16, 1805, Messrs. Shields and Rutledge abandoned their contract. The trustees then resolved to sell the east half of the church lot and appointed a committee to make the sale, and to receive proposals from bricklayers, stone-masons, and carpenters for building the meeting-house in accordance with former plans, and to report at the next meeting."

"The record omits all further proceedings until March 2, 1807. The Western Conference, at its session in September, 1806, had appointed its next session to be held at Chillicothe on September 15, 1807. It is probable that this fact stirred up the lukewarm society at Chillicothe and caused a meeting of the male members of the town classes to be held at the meeting-house on March 2, 1807, at which steps were taken 'toward paying the rent due for the meeting-house', which had been used up to that time, estimated to the last day of that month at twenty-four dollars, which was to be paid over to John Carlisle. At the same meeting they elected five persons as trustees to superintend the completing of the brick meeting-house. These persons were Samuel Monette, Thomas Scott, John Shields, John Martin, and Joseph S. Collins. One hundred and fifty-one dollars were immediately subscribed for that purpose. On March 4 the trustees so elected met and organized. They resolved themselves into a committee to procure and collect subscriptions for the purpose of finishing the meeting-house, and directed two of their number to wait on and solicit subscriptions from all the inhabitants of Chillicothe. On March 7 they closed a contract with Bayless Nichols for part of the work, according to the proposals then on file. Here the record of their proceedings stops until February, 1808.

"In the meantime, during 1807, it is certain that the meeting-house had been gotten ready for the holding of the Conference. It was the first meeting-house in the Scioto Valley. Bishop Asbury, in his journal, records the fact that on Friday, September 4, 1807, he came away to Chillicothe, exclaiming, 'Oh the mud and the trees in the path! In our neat new house I preached on Sabbath morning to about five hundred hearers. There are some pleasing and some unpleasant accounts here; some little trouble in the society; but good prospects all around in the country . . . On Wednesday, rode to Deercreek camp-ground, and returned again in the evening to Chillicothe. On Monday, September 14, opened Conference, and continued sitting, day by day, until Friday noon.' "

"The trustees' records show meetings in February and August, 1808, and March 5 and 10, 1810, at which some changes in the members in the Board were made; but no other business was transacted except the employment of a sexton."

"On September 12, 1810, a meeting was held, from which it would appear that the meeting-house was not yet completed; for it is

recorded that 'trustees proceeded to take into consideration the best method of raising a fund to finish the Methodist meeting-house', and their secretary, Rev. Thomas S. Hinde, was directed to prepare five subscription papers for that purpose. On September 20 they again met, and a subscription paper was delivered to each trustee. It does not appear that anything was done toward finishing the house at that time."

"The next meeting was on February 2, 1811, when it was resolved to proceed without delay to raise a sufficient fund to finish the house. Subscription papers were drawn up and placed with three of the trustees, who were to report progress at a future meeting. On February 14, another meeting was held at which two hundred and fifty-four dollars was reported as having been subscribed. The work to be done consisted of supplying the house with window shutters, building a gallery with stairway, and plastering the house, all of which was estimated to cost four hundred and thirty-seven dollars. On February 23, 1811, further steps were taken to begin and complete the building. During the spring contracts were made for that purpose. It was doubtless completed in accordance with the plans, prior to the first session of the Ohio Conference, which was held in Chillicothe October 12, 1812. (This Conference was formed out of the Western Conference at the session of the General Conference held in New York City in May, 1812.)"

"Dr. Samuel McAdow, in his 'Old Time Reminiscences', published in the 'Ross County Register' in January, 1869, describes the house as built of brick, with one end and two side galleries; the pulpit in the east end, the front entrance in the center of the south side, a door also at the west end; a flight of stairs into the gallery at the northwest corner; the floor of brick; the gallery at the north side was appropriated to the colored people."

"The writer has somewhere seen a statement in print to the effect that the walls of the house being only sixteen feet high, the gallery was necessarily near the roof; but notwithstanding this, the Conference, which sat there in 1812, transacted much of its business in the gallery; that public worship was held every day in the body of the church, and that a half-hour before the opening service the Conference adjourned to the gallery and continued its business until the service began, when it adjourned until the service was over, so that no time was lost."

"Dr. McAdow further says that in 1819 the society erected a new edifice in the rear of the old one which was put under roof in the fall of that year, when the old meeting-house was burned to the ground, and the roof on the new one destroyed; that the society then procured a room in the old woolen factory on the west side of Walnut Street, between Main and Second Streets, known in after years as 'Wilson's Factory', situated on the lot now owned by Mrs. John

Peregrine. Here they worshiped until a new roof was placed on the Second Street Church, and it was otherwise prepared for occupation."

"In 1818 Chillicothe was still in Deercreek Circuit and Scioto District. In the autumn of that year the Rev. William Swayze and the Rev. Robert W. Finley were appointed by the Ohio Conference to this Circuit. Finley (the father of the Rev. J. B. Finley of Indian mission fame) had been a Presbyterian minister, as has been heretofore noted. His education was far in advance of the average Methodist preacher of that day. He had emigrated from Kentucky in 1796 at the head of the first settlers in Chillicothe."

"The winter of 1818-1819 was marked in Chillicothe by a most remarkable revival of religion in the Methodist Church, under the preaching of Swayze and Finley, during which hundreds of persons were converted and added to the Church. It was known and talked of for many years as 'Swayze's Revival'."

"At the Conference held in the autumn of 1820 Chillicothe Circuit was established. This was the first time that the name 'Chillicothe' was given to a circuit or station. Adbeel Coleman was appointed preacher in charge. At the next Conference he reported 348 members in the Circuit. Now the two Methodist churches in this city number 785."

"Here let our history of early Methodism stop. The period covered is less than a quarter of a century. It witnessed the rescue from Indian barbarism of as fair a land as ever brightened under the shining of the sun by day, or the softer radiance of the moon and stars by night; the establishment of a government based on the principles of freedom, and the introduction and spread of the religion of Christ, under various forms of worship and minor differences in belief, but all tending to one end, the hallowing of God's name and the establishment of His Kingdom. Since that time the Methodist Church has gone on, increasing in numbers, wealth, public esteem, and power of doing good, losing much of its early fervor, but gaining the steadiness, in learning, and in persistent effort to spread the gospel throughout the world. To God be the glory!"

The foregoing article is most valuable, and a more fit man could not have been selected to prepare it. However, errors occur that it is necessary to correct. Mr. McClintick states that the meeting-house erected by the Methodists in Chillicothe was the first meeting-house erected in the Scioto Valley. The Rev. Henry Smith says in his journal, 'Tuesday evening, October 15, 1799, I preached my first sermon in Chillicothe, I think in a school house . . . From that time I preached in the town once in three weeks, when I could get a place to preach, and generally in a school house. There was a log house called the Presbyterian meeting-house, but I had no access to that.' If Henry Smith is good authority on one thing he should be on another.

Such being the case, we must acknowledge that the Presbyterians preceded the Methodists in the erection of a house in which to worship. Rev. Smith also says that he succeeded in erecting a house on Scioto Brush Creek in 1800. The descendents of White Brown claim that he erected a building on Deer Creek in the summer of 1803 to serve the double purpose of meeting-house and barn. It is a fact that meetings were held in it for many years.

There is no doubt in the mind of the writer, after looking over thousands of pages of history, that the meeting-house built on Scioto Brush Creek was the first church building erected in the Northwest Territory.

Another mistaken idea is that the Rev. Robert W. Finley accompanied Nathaniel Massie and his colony to the Scioto country in the year 1796. While he accompanied the expedition in 1795, and led a charge against the Indians on Scioto Brush Creek, he, for some reason, remained behind in the spring of '96. We find in the autobiography of his son, the Rev. J. B. Finley, the following:

"In the fall of 1796 my father set all his slaves free. He had been for years convinced that it was wrong to hold his brother men in bondage, and thus deprive them of their natural rights; and he was particularly impressed with the belief that there could be no civil regulation authorizing the possession of human beings as goods and chattels that would justify a minister of the Gospel in living upon the sweat and blood and tears of his fellow-beings, as dear to Christ as himself, bought with his own precious blood, and destined to the same eternity of existence. Nor could he bear the idea, for a moment, of involving his children in the evils of slavery. Not, however, till the present period, of which I am writing, had arrived, had he the opportunity of carrying out the doctrines of practical emancipation. My grandfather having died and willed all his slaves to my mother and her children, making my father the sole executor of the estate, he immediately went to Paris, Kentucky, and executed a deed of emancipation to all the slaves, from the oldest to the youngest, amounting, in all, to fourteen. This being accomplished, he gave them all the offer of removing with him to the new country—as Ohio was then called— with provision for support for one year after their arrival; with but two exceptions of those who desired to remain in Kentucky this offer was accepted. Preparations being made for their removal, about the first of December in the year above named, twelve of the emancipated negroes were mounted on pack horses and started for Ohio. My father placed me in charge of the company, though I was but sixteen years of age. We carried with us clothes, bed-clothes, provisions, and cooking utensils. We were accompanied with parts of three families, with a great drove of hogs, cows, and sheep. After we crossed the Ohio River it became exceedingly cold; and having no road but a path through the woods, we were not able

to travel more than eight or ten miles per day. Some days we were under the necessity of lying by, it was so intensely cold. The colored people, at best, are a helpless race, and unable to stand the cold; and it was with difficulty that some of them were kept from freezing. After sixteen days of toil and hardship we reached our place of destination on the bank of the Scioto, below Chillicothe. Here we built our winter camps, making them as warm as we could. Our bread was made of pounded hominy and corn meal, and we lived on this together with what we could find in the woods. Fortunately for us, game was plenty, and we caught oposums by the score. The colored people lived well on this food, and were as sleek and black as the raven. In the spring my father and the rest of the family moved out."

CHAPTER FIVE

The Dry Run appointment would merit the next consideration if taken in the order of organization, as it has been claimed that it was organized in 1800. But we will give some interesting matter taken from Gaddis' "Foot-prints of an Itinerant" relative to Old Scioto Circuit. We find in the book referred to, the following:

"THE BOOK OF RECORDS"
for
SCIOTO CIRCUIT.

Chapter one.

Section 1. September 7, 1804.

Quarterly meeting began and was held at White Brown's residence on Deer Creek, William Burk, presiding elder, Joseph Oglesby and John Meek, traveling preachers. Conference being called, the members thereof passed the following resolutions, namely:

1. That John Shields shall be secretary for Scioto Circuit.
2. That he shall purchase a book and keep the records for said circuit.
3. That all the local preachers, exhorters, leaders, and stewards shall have their names enrolled in the book of records.
4. That William Tolbert, of the Big Bottom below Pee Pee, has forfeited his license by neglecting class meeting, and not having his name enrolled on any class paper.

(Signed)

William Burke, P. E.

John Shields, R. S.

Stephen Timmons, Thomas Scott, Elders.

Edward Tiffin, Thomas Odle, William Jackson, Deacons.

Anthony Davenport, Thomas Wood, John Connell, George Vincenhellor, White Brown, Henry Bowdle, Charles Mahan, Michael Harr, Morgan Williams, Benjamin Grace, John Crewit, Simon Field, William Wykoff, John Perrell, Leaders.

John Shields, Edward Harr, Alexander Roen, William Karen, Thomas Curry, George Rogers, Joseph Moore, Lewis Foster, Jesse Mounts, Preachers.

Section 2.

1. That a committee be appointed to draw up a subscription for the purpose of purchasing land to build a house and make improvements thereon for the accommodation of the traveling preachers and the use of Scioto Circuit, according to Discipline.

2. That White Brown, William Karen, Lewis Foster, and John Shields compose said committee."

Following the foregoing resolutions were others of less importance to us that we shall omit.

The next quarterly meeting was held at Thomas Bowdle's, August 6, 1805. At this but little business was transacted.

Chapter Three

At a quarterly meeting held at Twin Creek on Scioto Circuit, on the first Saturday and Sunday in May, 1806: John Sale, P. E. James Quinn, Peter Cartwright, William Karens, Alexander Rowen, George Vincenhellor, Benjamin Adair, Michael Hare, White Brown, Stephen Timmons, Charles Mahan, George McCormick, James English, John Martin, Elias Turner, and Hector Sanford. Edward Tiffin was appointed secretary.

The next quarterly meeting was held at White Brown's, August 15, 1806. Hector Sanford and Joseph Bennett were recommended to the district conference as traveling preachers. The next quarterly meeting was held at Salem meeting-house November 23, 1806. The reader will notice that a meeting-house had been built at that point at that early day; but there seems to be none to advise, at this day, where that house was situated. Salem was in Fayette County. The reader would naturally think that the appointment was South Salem; but such was not the case. It has been impossible to learn when this organization was effected; but it was at a very early day. We have talked with those who remember having attended meetings there as early as 1826. A log meeting-house had been erected at that date and was occupied by the society. Mr. John Durham, a gentleman who is about seventy-eight years of age, and who was born in the vicinity and remained there until recently he located in Mt. Sterling, Ohio, informs me that the Methodist abandoned the meeting-house about 1853. The location where the house was built was an out of the way

place and inconvenient for the people to attend meeting at other points. Mr. Durham says that the Campbellites held meeting in the house until it became so dilapidated that it was unfit for occupancy. He, though not a member of any church, concluded that, for the satisfaction of having meeting, he would "chink and daub" it for the use of it for the Campbellites if he could obtain the consent of the Methodist trustees. He remembers the names of John English, Joseph Harper, and Elijah Bloomer as being three of the trustees. In 1862 he made formal application to John English and placed before him his proposition, but was flatly refused. English answered, "No! It may rot down first." So Mr. Durham gave up his project and the building was torn down and hauled away by Elijah Bloomer. The location of the building was about three miles west of New Holland, and one mile north of the Circleville and Washington Pike.

Rev. Gaddis copies from the Scioto record the following list of preaching places and the amounts collected at each, which no doubt will be read with much interest:

Preaching Place.	Amount.	Preaching Place.	Amount.
Moore's Class	$ 2.50	Davis'	$ 1.75
Worley's	2.00	Bunell's	1.00
P. Moore's	0.00	D. Fraley's	0.00
W. Mustard's	0.00	A. Trimble's	0.00
Sargent's	0.00	Fichpatrick's	1.48
Thomas Foster's	7.25	Sullivan's	0.00
C. L. Brown's	0.00	Butcher's	1.68
Twin Creek	4.00	John Kindal's	0.00
Chillicothe	10.50	Wood's	0.00
Bowdle's	6.62	Odel's	4.78
Chinaworth's	0.00	Briant's	1.00
William Brown's	0.00	Peterson's	2.00
Lucas'	1.00	James Kindal's	0.00
Goldsberry's	0.00		

After defraying contingent expenses, Rev. Anthony Houston, circuit preacher, received $14.87, Rev. Milton Ladd, assistant, $18.38, and Rev. John Sale, presiding elder, $6.00.

We find that Rev. Gaddis has, undoubtedly, left off a number of preaching places. Within our own bounds we know that he omitted Anthony Davenport's and White Brown's, which were both regular preaching places. Rev. Gaddis informs us that Brush Creek Circuit was organized in 1811, and that it extended from Paint Creek to Sunfish, and from the "Big Bottom" on the Scioto River, to Hillsboro.

According with our idea of the bounds of Old Deer Creek Circuit, much of Deercreek was included in Scioto Brush Creek at its organization. The men who traveled on Scioto Circuit and preached

to the people previous to the erection of Deercreek Circuit were as follows:

Fall and winter of 1799, circuit organized by Henry Smith:

1800 . . . Alexander McCaine, P. E., Henry Smith, Preacher.
1801 . . . . . Wm. McKendree, P. E., Henry Smith, Pastor.
1802 . . . . . Benjamin Young, E. Bowman.
1803 . . . . . John Sale, Stephen Timmons.
1804 . . . William Burk, P. E., Wm. Patterson, Nathan Barnes.
1805 . . . . William Burk, P. E.., Luther Taylor, C. W. Cloud.
1806 . . . . John Sale, P. E., James Quinn, Peter Cartwright.
1807 . . . . John Sale, P. E., Anthony Houston, Milton Ladd.

This year, 1807, Deercreek Circuit was organized at a session of the Western Conference held at Chillicothe and sitting September 14. From this time on the Methodist Episcopal Church made wonderful progress in the face of many obstacles. Peter Cartwright says in his Autobiography, writing of 1822, "This year closed my twentieth year of regular traveling, from the time I was admitted on trial in the Old Western Conference in 1804. Then we had one conference; now we had eight; then we had two bishops, now we had five; then we had four presiding elder districts, now we had thirty; then we had thirty-two traveling preachers, now we had over 400; then, in all the western world, we had 11,877 members, now we had over 120,000; then we had in all these United States and the Canadas altogether, of members, 113,134; of traveling preachers, 400; now we had, of members, 328,523, of traveling preachers, 1272.

"When we consider that these United States had just emerged from colonial dependence and had passed a bloody revolution of seven years' continuance, and were yet surrounded by hundreds of thousands of bloody savages, hostile to the last degree, and that we were without credit abroad and without means or money at home, we may well join with the memorable founder of Methodism, Mr. John Wesley, and say that 'God had strangely set us free as a nation.' And, on the other hand, in reference to the Methodist Episcopal Church, when we consider that her ministers were illiterate, and not only opposed and denounced by the Catholics, but by all Protestant Churches; that we were elsewhere spoken against, caricatured, and misrepresented; without colleges and seminaries, without religious books or periodicals, without missionary funds, and almost all other religious means; and our ministers did not for many years receive, on an average, over fifty dollars for a support annually, and a Methodist preacher's library almost entirely consisted of a Bible, Hymn Book, and a Discipline, may we not, without boasting, say with one of old, 'What hath God wrought?' "

As we have formerly said, Deercreek Circuit was formed at a session of the Western Conference held in Chillicothe September 14,

1807. We are able to gather but little of the transactions of that Conference. Bishop Asbury says in his journal, "On Wednesday we rode to Deercreek. . . . Sabbath, September 13: At Deercreek Camp Ground. I gave them a discourse on 2 Cor. vi. 1. In the evening we returned to Chillicothe. On Monday we opened our Conference in great peace and love, and continued sitting day by day until Friday noon. A delegation of seven members was chosen to the General Conference. There were thirteen preachers added, and we found an addition of two thousand, two hundred members to the society in these bounds; seven deacons were elected and ordained, and ten elders. Two preachers only, located; sixty-six preachers were stationed.

"Finding my work done and my carriage sold, I ventured once more to take horse, with a determination to visit the frontier settlements on the Great Miami River. We came away, leaving fifty or sixty preachers at the camp meeting near the seat of conference, and got to brother Waugh's for the night."

The following we extract from the Autobiography of the Rev. Jacob Young:

"At a Conference held in Chillicothe in 1807, and I believe the first held in Ohio, multitudes were in attendance from north, south, east, and west. The congregations were large but very peaceful. We had no disturbance till about the middle of the session, and that was brought about by a couple of preachers who had a great deal more zeal than knowledge. They raised a rumpus with a young man by the name of Rector, from Rectortown, in Maryland. He was a man of good standing, belonging to a Methodist family, though he was not a member of the church, himself. In the course of conversation they called him a 'liar' several times. He told them he respected the house of God and would make no disturbance there, but would see them again to-morrow on the street; so the affair closed and the congregation retired. Next day he met the traveling preacher on the street at an early hour, and, true to his promise made the night before, knocked him down and gave him a good drubbing. He then went in search of the local preacher and found him in his bake-shop. The preacher had his coat off and his sleeves rolled up and was just putting his bread in the oven. Rector stepped up with a cow-hide, tore off the shirt from his back, and whipped him severely."

"It raised a great commotion through the town. The people took it in high dudgeon, declaring that Rector ought to be punished. Conference met at the usual hour. There sat the whipped preacher, his mouth and nose bleeding, and his clothes dirty. He looked as if he had been into the gutter. His sorrowful appearance excited the sympathies of his brethren, and they were for prosecuting Rector without further delay. I believe Bishop Asbury was in favor of the prosecution. Dr. Tiffin (Ex-Governor of Ohio) was asked to come in

and plead Rector's case. Tiffin was well acquainted with Rector and both the preachers. He told us that Rector was a high minded young man and would not brook an insult from anybody; and as they began with him he thought they got no more than they deserved; he hoped they would profit by it, and he advised the Conference to let it pass and say no more about it."

At this Conference Benjamin Lakin and John Crane were appointed preachers for Deercreek Circuit.

There are discrepancies in the dates given by the various writers as to the time of the organization of the Western Conference. In Finley's "Western Methodism" where he gives the Autobiography of the venerable William Burk, these words appear: "I left the circuit in September, but the work continued. In a short time they built a meeting house; and the spring of 1795 the Western Conference had their annual sitting at the meeting house." Peter Cartwright says in his Autobiography, "Perhaps the first conference holden in the West was held in Kentucky, in April, 1789, and then at different points till 1800, when the Western Conference was organized."

The "History of Ohio Methodism" quotes William Burk as saying, "The Western Conference was formed by Bishop Asbury in 1796." However, in 1799 Scioto Circuit was organized and became a part of the Western Conference. In 1803 Ohio District was formed, of which Scioto Circuit was one of six circuits that composed that district.

CHAPTER SIX

We have in our possession the records of Deercreek Circuit, beginning with February 14, 1808, and running to January 8, 1825. The contents of this unique volume is a history in itself. It reveals to a great extent the character of the people and the Methodist societies of that day, and goes to show that people were human and were battling hard against themselves as is the present generation. So interesting is its contents that we fell it our duty to give to the public a glance of a few of its pages.

At the top of the first page is the following:

"A REDORD BOOK FOR DEERCREEK CIRCUIT."

Then occurs the following:

"At Quarterly Meeting, Thomas Bowdle's, February 14, 1808. The members present: John Sale, President; Benjamin Lakin, John Crane, Circuit Preachers; Samuel Monette, John Marten, Local Deacons; William Wood, Elijah Chenoworth; (Wood, Leader; Chenoworth, Steward)"

"An appeal by Cathrine Scott from the judgment of the class in Chillicothe came under our notice, and from any evidence produced the Quarterly Conference thought it unsafe to enter into a decision of the business; therefore the Conference thought proper to refer the meeting to a Call Conference in Chillicothe on the first Saturday in April."

John Sale.

"Pursuant to an adjournmane the Quarterly Conference met in Chillicothe on this 2nd day of April, 1808.

Present:

Elders:	Preachers:	Leaders:
Bro. Lakin	Rowen	Collins
Timmons	Harr	McCormick
McDowell	English	Gardner
Deacon:	Shields	Hutzenpiler
Monette	Scott	H. Bowdle
	Crane	Jefferson

The Conference being formed, the case of Sister Scott was taken up, and finally the decision of the society who formerly sat on her trial was rendered null and void, and she restored to her former standing and membership in the church.

Benjamin Lakin.

Then follows the evidence of Nancy D. Tiffin, in the form of a deposition was taken before Joseph Tiffin, a justice of the peace, on the twenty-sixth day of August, 1807. The evidence went to show that the trouble was all caused by some petty tattling about a piece of "stuff" that Mrs. Scott had brought to make "her child a petticoat." The witness was the wife of Joseph Tiffin, brother of Ex-Governor Tiffin.

The next witness was Catherine Scott in her defense. There is nothing interesting in the testimony more than it goes to show that the trouble began sometime in the year 1806.

The next witness was Margaret Gardener. Her testimony is as follows:

"This may certify that in a conversation between myself and sister Catherine Scott she said that she called once at brother John Martin's on her way from the store where she had purchased a piece of some kind of coarse stuff for a petticoat for Caroline. On being asked by sister Martin what use she intended to make of the stuff, sister Scott replied that it was too coarse, and observed that her daughter, Sallie, had never been used to wearing such stuff as that, but she did not know what she might do in this state."

The testimony of the next witness, Catherine Wood, covers two and one-half closely written pages, and goes to show that Mrs. Martin was not very well liked on the account of her love for what the early

Methodists called fine dress. The whole proceedings go to show that the Methodist "society" of that day took notice of very small things, and caused them to grow into mountains.

Following the record of the trial of Mrs. Scott is a list of the "Official Members Belonging to Deer Creek Circuit."

Elders:
- Thomas Scott
- William McDowel
- Stephen Timmons

Deacons:
- Edward Tiffin
- Samuel Monette
- Isaac Pavey

Preachers:
- John Martin
- Edward Scott
- Lewis Foster
- Alexander Rowen
- Evered Harr
- Reubin Rowe
- James English
- William Monette
- Joseph Collins

Exhorters:
- William Wood
- Sandrich Rowe
- Henry Thurman
- Benson Goldsberry

Leaders:
- White Brown
- William Timmons
- Joseph Gardner
- Jacob Hudsenpiler
- Walter Watson
- Edward Timmons
- Joseph Bowdle
- Benjamin Adeare
- Michael Harr
- Joseph Waugh
- Benjamin Goldsberry
- John Jefferson
- Henry Bowdle

Stewards:
- White Brown
- Samuel Monette
- Elijah Chinnoworth

Then follows: "At a Quarterly Meeting Conference held at White Brown's August 12-13, 1808."

After recording the names of the official members, a report of the proceedings of the Conference is given, which is as follows:

"An appeal from the decision of the arbitrators in the case of Robert Jewett and George Emery was appointed for hearing tomorrow morning, eight o'clock a.m. Joseph Collins was recommended to this Quarterly Conference as a proper person to obtain license to preach the Gospel as a local preacher. After due examination into his gifts, graces, and character, and finding no objection to him, he was unanimously received as such and licensed accordingly."

"The character of the members of this Conference were examined. On motion ordered that White Brown, Samuel Monette, and Joseph S. Collins be a committee to write a letter to Thomas Scott in order ot excite him to greater diligence in the exercise of his ministerial functions."

"On motion, ordered that a committee of three be appointed to convene with William McDowel in order to stir him up to a faithful discharge of his duties as a minister of the Gospel, and a committee was appointed, viz., Alexander Rowen, Joseph Gardner, and Joseph Collins."

Next we find ten rules for the government of the quarterly conferences. To these we will not give space, as they are much the same as are used to-day for the government of like bodies.

The proceedings are signed by John Sale as president, and Joseph S. Collens, as secretary.

After the foregoing, no record is made in the book until August 25, 1809. At that date a quarterly conference was held at White Brown's, on Hay Run, for Deercreek Circuit: John Sale, president; John Collins and William Young, preachers; Joseph S. Collins was appointed secretary. Present, Stephen Timmons and Joseph Hays, elders; Edward Tiffin, Samuel Monette, and Isaac Pavy, deacons; Lewis Foster, Alex. Rowen, Everard Harr, Reubin Rowe, James English, Joseph S. Collins, David Maddox, Benson Goldsberry, and Edward Timmons, preachers; White Brown, Elijah Chinnoworth, and Isaac Pavy, stewards; White Brown, William Timmons, Joseph Gardner, John Broadess, Henry Bowdle, Joseph Waugh, Michael Harr, Charles White, George Robuck, Jonathan Minchel, and James Wright, leaders.

"The case of brother John Martin, a local preacher, in the town of Chillicothe, against whom are the following charges, viz:"

"1. For stating that the proceedings had in the church against some of the members of Society for going on the 4th of July to a barbecue, came from Hell. Upon a brother expressing surprise at such observations he, the said brother Martin added, they came from the bottomless pit of Hell."

"2. For declaring to brother Harr, the class leader in Chillicothe, that brother John Collins, circuit preacher, had done more harm here by the above proceedings than he ever had done good, or ever would, was taken up, and after ample investigation he was suspended from all ministerial offices."

"The case of William Saffert, against whom the following charges were filed, to wit, 'For going to a barbecue on the 4th of July to celebrate that day' was taken up, and after ample discussion and deliberation the decision of the committee in that case was confirmed, namely, explusion."

"The case of sister Eliza Martin, who appealed from the decision of the select committee in her case was taken up, to wit:"

"1. For saying 'she had as leave send her daughter to hear the boys speak (meaning a public celebration of the 4th of July) as to let her go to the Methodist meeting-house to preaching.' "

"2. For calling sister Polly Monette a liar."

After a full investigation of the case, and an examination of her written defense, the Conference ratified the decision of the select committee in her case.

At this meeting Benson Goldsberry, from the Old Town society, was recommended as a fit person to have authority to preach. After examination he was accepted. Thomas S. Hind of Chillicothe was licensed to exhort. David Maddox was recommended from Summerset Circuit, in the state of Maryland, as a local preacher, and was accepted. Edward Timmons was also licensed a local preacher.

Signed, John Sale, President.
Joseph S. Collins, Secretary.

An entry in the Record for September, 1810, gives the names of the following persons as leaders, which represents the appointments or number of preaching places on Deer Creek Circuit at that time: White Brown, Samuel Hardy, Jesse Bowdle, Joseph Gardner, John Broadess, Edward Tiffin, Joseph Pierce, William Rowe, Joseph Waugh, Daniel Robins, Charles White, Isaac Pavy, Michael Creemer, George Rowbuck, Jonathan Minchel, Urven, John Kent, Lewis Foster, William Scott, Horatio Walker, and Horatio Baley.

At this meeting the name of John Sale appears as president, and Soloman Langdon and Francis Travis the traveling preachers.

Jeremiah Brittenham, an exhorter from St. Martins Circuit on the eastern shore of Maryland, produced his license as such, and was received.

Stephen Timmons, a local elder, made application for a recommendation from this to the annual conference as a traveling preacher, and was unanimously recommended.

Edward Scott was recommended to the annual conference as a local deacon.

The Society at Old Town recommended Sandrix Rowe as a local preacher.

Joseph S. Collins, Secretary.
John Sale, President.

The next quarterly meeting was held in Chillicothe in January, 1811, with Soloman Langdon Presiding Elder, Ralph Lotspeach and Joseph Hains, Circuit Preachers. Nothing of importance was transacted at this meeting.

The next quarterly meeting was held on Big Darby, at the house of Thomas Chinoworth, on Friday, May 31, 1811. Present, Soloman Langdon, Presiding Elder of Miami District.

The appointment at Thomas Chenowith's residence was in Franklin County, and a little ways north of where the village of Harrisburg now stands. The meeting house where the people of that vicinity worship now is located in Harrisburg, and belongs in London District. The history of Franklin County says that the earliest meetings were held at the house of Thomas Chenowith as early as

1810; that one of the early classes was composed partly of Benjamin Foster and wife, Thomas and Elijah Chenowith and their wives. Foster was leader of the class. Meetings were held at Elijah Chenowith's until 1842, when a brick house was built at a cost of $1,200.00.

The name of Elijah Chenowith appears on the Deercreek record as a steward in 1808, and proves that the society was organized two years earlier than it has credit for by the Franklin County history.

At this conference at Chenowith's was begun one of the most extensive and important church trials that has ever been held within the bounds of the Scioto Valley. Both plaintiff and defendant were in high standing, not only in church, but also in state. The witnesses in the case hardly stood second to the principals.

Dr. Samuel Monette, whose name appears in the list of official members as deacon, was the accused, and Dr. Edward Tiffin, Ex-Governor of Ohio, was the accuser. The name of Gen. Thomas Worthington, who afterward was elected governor of Ohio, is prominent as one of the witnesses. Samuel Williams, an historian of early Western Methodism, and a man who filled many places of public trust, also testified at this trial.

The Honorable Thomas Scott, judge of the Supreme Court of Ohio, qualified the witnesses. Edward Scott, a local preacher, also gave testimony.

The charges made by Dr. Tiffin against Dr. Monette were made at a meeting held in Chillicothe May 7, 1811. They are as follows:

1. With not being a man of truth, and an unprincipled calumniator.
2. With acting beneath the character of either a gentleman or a Christian, in a variety of ways.
3. With running in debt to an enormous amount and not using the exertions necessary to pay money to those who were suffering for want of it, in order to administer to his pride and ambition.

James Davidson, a local preacher, was the first witness called, and his evidence was offered in support of the first and second charges. Dr. Monette objected to his testimony unless he would be qualified. Judge Scott being present administered the oath, after which Mr. Davidson gave his testimony. He testified that he heard Samuel Monette say that John — had too great intimacy with Mrs. — and that! . . .

Here the testimony is too indecent to go into print; but it went to show the trend of Dr. Monette's mind and conversation. Mr. Davidson's testimony was a very lengthy one, and showed that there was a very bitter feeling in the mind of Dr. Monette towards Dr. Tiffin, growing out of the fact that they were both engaged in the practice of medicine in the town. Davidson's evidence showed that

Monette was fighting Tiffin bitterly, and that Davidson was trying to conciliate them. Davidson told him that he should not talk so hard of Dr. Tiffin, when Monette answered that he did not talk half as hard as he thought; that he would say ten times more to his face and Dr. Tiffin might do his worst, and that he would do his worst and see who was the toughest. Davidson further stated that what convinced him most of the enmity of Dr. Monette was that he, Monette, had said, in the presence of Joseph S. Collins and Thomas S. Hind, that his exercise of mind was such that he concluded to go armed, and that if he had met Dr. Tiffin or myself and we had insulted him that he would have put us out of the way. Samuel Williams being called gave in the following evidence in writing:

"Sometime in the month of November, 1810, I saw a letter in the hand-writing of Dr. Samuel Monette, addressed to brother James Davidson, the language of which astonished me much, and from my particular friendship for and attachment to Dr. Monette, I felt sensibly on the occasion."

"Some days after, I met Dr. Monette and conversed with him freely and candidly on the subject of the above mentioned letter. During the conversation, Dr. Edward Tiffin's name was mentioned. Previous to this I had heard of some ungenerous expressions Dr. Monette had use of, respecting him, intended, as I thought, to injure Dr. Tiffin's practice. I asked him what cause he had for saying so. He said that he had lately found Dr. Tiffin to have been a secret enemy for sometime past; that he believed him one of the worst enemies he had in the state; that his vengeance was leveled at him because he would not leave the place; and that he believed his enmity to be such that he, Dr. Tiffin, would cut his throat were it in his power. He made some remarks respecting Dr. Tiffin not visiting him on his return home. (Monette had been away to Natchez) I said then he ought to have waited on Dr. Tiffin to know the reason why he did not. Said he, 'He may lay there and rot before I will go to his house to see him.' Reflecting afterwards upon the nature of some of Dr. Monette's expressions, and not knowing what length his natural warmth of temper might lead him, I considered it my duty to appraise Dr. Tiffin, who was then my class leader, of the substance of what is here related, which I did some days after, in a letter addressed to him at Zanesville, in order that if necessary, he might be on his guard.

Samuel Williams."

The next two witnesses were William Rutlege and Edward Scott. Their evidence was introduced to prove that Monette had made application to become a member of the Tammany Society.

Ralph Lotspeach, the preacher in charge, was asked if Samuel Monette did not tell him that Dr. Tiffin had drawn off a bill for him,

Monette, against the trustees of Union Township for services rendered the Widow Julian, then on said township.

Answer: "He told me so in his own house."

Edward Tiffin then produced two certificates showing that the bill alluded to was not in his hand writing.

Hector Sanford was then called to support charge No. 3, — 'gooing in debt and not using exertions necessary to pay.' Mr. Sanford stated in brief that through the influence of Dr. Tiffin and John Sale he had loaned Monette six hundred dollars, and was unable to collect it.

The next evidence produced was a letter from Gen. Thomas Worthington, which went to show that he and Dr. Monette had had some trouble at one time which put Monette in the shape of a tattler and mischief maker, but had little relation to the case.

At this point Monette produced the certificates of Benjamin Thompson and Adam Knowls to destroy what influence that the Worthington letter might have had. The evidence is of so little importance that we think it not worthy of report.

Edward Scott, a local preacher in the church, was called to tell what he heard Samuel Monette say about a sister, formerly Mrs. H—, now Mrs. P—. The said Scott said that he once, probably two or three years ago, heard the said Samuel Monette say that the said sister, at the time alluded to, frequently shouted in the Methodist Episcopal Church and seemed very happy in God, and that she was as . . (Oh Horror of Horrors! What language!) . . .

We are not only constrained from giving more of the testimony, but feel like drawing a veil of such thickness and density over it that the Roentgen rays could not decipher it.

Much more evidence was introduced, but a sufficient amount has been given to acquaint the reader with the character of the trial, and of the men who were connected with it. The reader will likely have decided, ere this, as to the guilt or innocence of Dr. Monette.

At a subsequent sitting of the quarterly conference, date not given, we find in the Record the following:

"The first charge against the said Samuel Monette having then been read, the question was put, 'Is he guilty as he stands charged first?' and determined in the affirmative. On the question being taken on the other two charges, the said Samuel Monette was found guilty be a large majority of the conference on each charge. The guilt of the said Samuel Monette having been thus ascertained by a majority of the conference, the question was then put, it being the first in order, for the expulsion of the said Samuel Monette from Society, and determined in the affirmative, four members being in the negative; whereupon the presiding elder notified Samuel Monette that his brethren had excluded him from Society.

Attest: Joseph S. Collins, Secretary." Soloman Langdon, P. E.

Upon examination we find that the Journal has been irregularly kept. The charges of Dr. Tiffin against Dr. Monette are on page 20, and the date of the meeting May 31, 1811. On page 31 is recorded the proceedings of a meeting held in Chillicothe May 17, 1811. The following appears: "At a meeting held in Chillicothe a charge is exhibited by Samuel Monette, local deacon, against Edward Tiffin, local deacon. Present, Ralph Lotspeach, circuit preacher; Thomas Scott; John Emitt; John Martin; local preachers; and John English, class leader. Committee appointed by said R. Lotspeach. The said Edward Tiffin being charged as follows:

1. With being destitute of that spirit and Christian Candor in a variety of instances which ought to characterize the members of any society.

2. With having shamefully departed from the truth to the disgrace of the ministry.

3. and 4. With having slandered my reputation in my absence in violation of the express declaration of eternal truth.

5. With having joined the Tammany Society, the precepts of which it is conceived dangerous to liberty, good government, religion, etc., etc.

"The first charge, the evidence not being present, was passed over. To the second charge, Wm. Monette being called, saith that Dr. S. Monette showed him a bill which he, Dr. Monette, had made out against the trustees of Union Township, which bill he, Wm. Monette, read. Part of the articles were stated, but the price not fixed to them; that Dr. Monette told him, Wm. Monette, that he was going over to Dr. Tiffin for him, Dr. Tiffin, to affix the prices thereto; that he, Dr. Monette, accordingly went to Dr. Tiffin's, and shortly after, Dr. Monette showed him, Wm. Monette, a bill with the prices affixed and which he supposed to be the same bill which Dr. Monette had showed him, Wm. Monette, before, which Dr. Tiffin has repeatedly denied ever making out such bill."

"To the third charge John D. Wiley was asked if Dr. Tiffin did not say upon a time that Dr. Monette was endeavoring to rogue and cheat Levi Sidwell out of his money, to which J. D. Wiley answered that he had heard Dr. Tiffin say that he was sorry and doubtful that Sidwell would ever get his money in consequence of Dr. Monette's absence."

"To the fifth charge Dr. Monette himself gave some ideas respecting the nature of the Tammany Society."

Beginning with the next line in the Record we find the following:

"To the first, third, and fifth charges the committee are of opinion that the evidence are not of sufficient weight to constitute the charges."

The committee then having taken the second charge under

consideration, and the evidence in support thereof, are of the opinion that the proof is not sufficient to support the charge of shamefully departing from the truth, but think it probable, from the circumstances, that Dr. Tiffin did set down the figures, now appearing in the bill, presented by Dr. Monette to the trustees of Union Township.

Signed, Ralph Lotspeach, President.
John Martin, Secretary.

On page 35 of the Deercreek Record the following occurs:

"July 26, 1811. Rev. Ralph Lotspeach, Deercreek Circuit: You are required to bring Edward Tiffin, a local preacher in the Methodist Episcopal Church, and town of Chillicothe, to trial agreeable to discipline, and put him to answer the following charges:"

"1. I charge him with having priced a medical bill for Samuel Monette against Union Township, and afterwards positively denied that he ever saw said bill or ever had anything to do with it."

"2. I charge him with having at length acknowledged that he had put the prices or figures to said bill after wishing he might never enter into the Kingdom of Heaven if he ever saw it before."

"3. I charge him with having induced or persuaded Hector Sanford to commence a suit at law against Samuel Monette contrary to discipline, both being members of the church aforesaid."

"4. I charge him with idolatry and falsehood as appears in his long talk delivered before Tammany Society on the 13th of May, 1811."

On page 43 of the Record we find a poorly made entry which shows that the case was taken up and that Dr. Tiffin did not appear in defense.

Ralph Lotspeach, White Brown, Alexander Rowen, Joseph Pearce, Samuel Hardy, and Benson Goldsberry constituted the committee that tried the case.

The first witness called was William Monette, father of Samuel Monette. His testimony is substantially the same as he gave at the former trial. Joseph Pearce, (One of the committee trying the case) was next called. He said, "Upwards of two years ago I was at work for Dr. Edward Tiffin at Deer Creek; that I understood by report that Dr. Monette had said that Dr. Tiffin had priced a bill against Union Township for him, and understood that Dr. Tiffin had denied it; that in a conversation with Dr. Tiffin relative to said bill, Dr. Tiffin told me that Dr. Monette had applied to him to make out the bill and that he had refused; then Dr. Monette applied to him to give him the prices of the medicine, and he said he did, but observed at the same time that Dr. Monette had too many visits charged."

George McCormick testified: "I was at work at Dr. Tiffin's after he had purchased the Apothecary shop of Joseph Tiffin and Thomas Scott, putting up some medicine shelves for him, when the nephew

of the Doctor, who was living with him at the time, told him, the Doctor, that a certain man on Deer Creek believed he had priced the bill, alluding, as I supposed, to the bill now in question; and Dr. Tiffin then denied that he ever saw or had anything to do with it."

Joseph S. Collins testified, "That upon the witness suggesting to Dr. Tiffin that the amount of a Doctor's bill, or the greater part of it, was in consequence of visits, and that he, Dr. Tiffin, probably charged for the medicine and not for the visits. He, the witness, distinctly understood that Dr. Tiffin should say that such were the facts. The conversation had reference to a bill presented by Dr. Samuel Monette against Union Township for services to the Widow Julien."

John English testified that Dr. Tiffin declared in his presence that he wished he might never enter into the Kingdom of Heaven if he ever saw the bill in that form before.

John D. Wiley testified that he heard Dr. Tiffin make some very solemn declarations; that they heard him acknowledge that the figures to the aforesaid bill were his, also the handwriting of dollars and cents.

To substantiate the third charge John English, John D. Wiley, James English, and Thomas S. Hind testified that they heard Hector Sanford say that Dr. Tiffin, in company with James Davisson, came to him and told that he would be no longer accountable for his money unless he would push Dr. Monette or give up the note to him to do so.

No evidence was introduced, or at least none was put on record, to establish the fourth charge, idolatry.

On page 58 of the Record we find the following:

"August 12, 1811. Conference met pursuant to adjournment. The case of Dr. Edward Tiffin was taken up. A motion was made and seconded to object to the charges upon which the committee acted, alleging that the accused had been once tried on the same charges in substance. The question being taken, 'Are the charges the same?' it was decided in the negative. A motion was then made and seconded to arrest, in part, the testimony of Dr. Monette against Dr. Tiffin so far as relates to certificates obtained with legal notice. The president decided that a certificate had been uniformly admitted and entitled to such weight as the Conference shall think proper; but for the future, no testimony shall be received without the opposite party having notice of the time and place of taking the same."

On page 60 of the Record the following testimony is recorded:

"John Emmett testifies that Dr. Tiffin made the solemn declaration aforesaid before he had examined the aforesaid bill; and that when he made the solemn declaration he had reference to the bill in question. And being further interrogated says he was of the opinion he had never seen the aforesaid bill. Dr. Monette, a minute

afterward, putting his finger to the figures, asked him if he would deny them figures; which he did not deny."

"John English further testifies that when Dr. Tiffin had taken the bill in his hand he observed he then recollected the circumstance. 'See,' says he, 'the ingenuity of the fellow. He came over to my house with a white piece of paper in his hands an asked me the price of certain items and has put the items to it.' "

John Emmett testified to the same.

William Nicholson testified that after the election when Dr. Monette was last a candidate for the legislature, there being much rumor and many conflicting reports concerning a bill which said Monette rendered against Union Township for attendance and services to the widow Julian, to be satisfied I asked Dr. Tiffin if he ever regulated or priced that bill. He said he did not, nor had anything to do with it; but observed that Dr. Monette had asked him the prices of some medicines which he told him.

The question was then taken, whether the said Edward Tiffin was guilty of the first and second charges. On the question being taken thereupon it passed in the affirmative; and on the question being taken, shall the said Edward Tiffin be expelled, and carried in the negative. On the question being taken, shall the said Edward be suspended from all official offices of our church, and it was carried in the affirmative.

Whereupon Brother Thomas Scott, in behalf of said Edward Tiffin, notified an appeal to the next annual conference, which was accordingly granted.

Dr. Samuel Monette notified the conference that he would continue his appeal taken at the last quarterly conference to the next annual conference. Brother Joseph Gardner withdrew as a member from this conference.

Soloman Langdon.
Thomas S. Hind, Secretary.

Notwithstanding the expulsion of Dr. Monette from the society, and the suspension of Dr. Tiffin from all official offices in the church, the name of Samuel Monette appears again in the Records as deacon on the 26th of December, 1812. It appears August 12, 1815, as local elder. At the last meeting mentioned, August 12, 1815, the name of Edward Tiffin appears in the Record as deacon. At this meeting they were appointed on a committee to try a brother for an irregularity. Monette's name continues to appear on the record until January 16, 1819. Dr. Tiffin's name appears for the last time on the record as deacon July 26, 1817. That meeting was held at Brown's Chapel.

At a quarterly conference held at Chillicothe on October 25, 1818, a committee of two was appointed 'to wait on Brother Edward Tiffin, and to know of him what relation he considered himself to

stand in towards the Methodist church. A committee of Brothers Swayze and Monette were appointed and performed that duty and reported to the conference that Brother Tiffin did not consider himself a member of the Methodist society.'

Just why the names of these men appear so soon in full fellowship, and each holding the office formerly held by him, we are not able to account, unless when their cases went up to the annual conference the proceedings against them were reversed and they were restored.

The trials of these two men must have excited a great deal of interest at the time they occurred; but the lapse of time, no public record having been made of them, has allowed the occurences to fade away.

Dr. Tiffin had many honors heaped upon him. He was a member of the Territorial Legislature from Ross County. He was elected a member of the first Constitutional Convention for Ohio, and chosen its president. He was elected Ohio's first governor. He suppressed the Burr conspiracy, for which he received the salutations and assurances of great consideration and esteem of the President, Thomas Jefferson. He was elected a member of the U.S. Senate from Ohio. Was appointed Commissioner of the General Land Office, which office he resigned to accept the office of Surveyor General, which office he held fifteen years. His biographer, Mr. Samuel Williams, says, "When the British army, in August, 1814, was on the march upon Washington City, and the order was given to remove the books, documents, and everything pertaining to the public offices to a place of safety in the country, he was the first officer to commence the work. By his prompt and efficient measures for the safety of his office he succeeded in removing its entire contents to a safe place in Louden County, Virginia, about ten miles from Washington, while several of the other offices in the departments lost much of their valuable documents, all the public buildings and their contents having been burned by the enemy."

When Dr. Tiffin resigned the office of Commissioner of the General Land Office he returned to Chillicothe. Mr. Williams says, "During the first three or four years after the Doctor's return from Washington he occasionally preached in town, and at one time, for several months, conducted the religious services of the little society of the Protestant Episcopal Church in Chillicothe, who as yet had no pastor. Besides the morning service of that church he usually read a sermon from some book, using for this purpose, mostly, 'Burder's Village Surmons.' He was a fine reader, and read from the pages of the book which lay on the desk before him, with all the appropriate emphasis, cadence, intonation, and pathos of an extemporaneous discourse. On one Sunday he did venture to deliver one of his own extemporaneous sermons, and with such warmth and power that his

congregation was thrown into great amazement. A committee appointed by them waited upon the Doctor the next day and expressed their disapprobation of extempore sermons, desiring him, in future, to read only. Whether he ever officiated for them afterward I do not now recollect, but think he did not."

"After his appointment as Surveyor General he kept always on hand a supply of medicines in general use for the poor and those not well able to pay, and to such he distributed suitable medicines with professionable advice and instructions, free of charge."

"As a preacher the Doctor's talents were much above mediocrity. He was methodical in the arrangement of his discourses, and always 'stuck to his text,' and presented his subject with clearness and force. His language was somewhat florid, yet plain, and adapted to the easy comprehension of all. His action in the pulpit was highly impulsive, yet natural and graceful, and his countenance lighted up with expression. His discourses were delivered with great animation and with eloquence and power, and his appeal to the hearts and consciences of his hearers were pointed, forcible, and effective."

To close this most interesting chapter in the history of Deercreek Circuit, and to compare the life of Dr. Monette with that of Dr. Tiffin, we quote the following from the autobiography of Samuel Williams, the author of the biography of Dr. Tiffin, from which the above extract was taken:

"In the spring of 1807 Dr. Monette, with his family, emigrated from Virginia and settled in Chillicothe. At what time he studied the healing art we are not informed; but immediately after his removal to Chillicothe he commenced the practice of medicine and pursued it with considerable success during the sixteen years of his residence there. In 1808 he represented Ross County in the General Assembly of Ohio."

"He had a particular fondness for political life, and often took an active interest in the party struggles of the day, moved, we thought, more by the love of popularity than by any fixed political principles!"

"But we have not space to follow the Doctor through the period of his sojourn in Chillicothe, and must pass over various incidents of his life there."

"In 1823, we believe, he removed with his family to Washington, in the state of Mississippi, where he resumed the practice of physic."

"Here we feel strongly inclined to close our sketch of the Doctor's life and draw a veil over that which remains; but truth requires, and the reader will expect, that we give the melancholy sequel; and we do it in the hope that it may serve as a beacon to others, to warn them against making 'shipwreck of faith and good

conscience."

"After his removal to the South the Doctor fell into a lucrative practice, with the golden prospect of affluence before him; and he possessed all the joys and comforts that domestic happiness, and a most amiable and affectionate wife, and an interesting family of promising children could bestow. Yet all these he relinquished; and for the unbridled indulgence of an unhallowed passion, abandoned his home, his wife, and his children, and eloped with a young female about eighteen years old, who had been confided by her friends in Chillicothe to his guardianship, to be brought up in his family! To escape the punishment of his crime, and to be beyond the reach of inquiry, the Doctor, with the deluded partner of his guilt, fled beyond the limits of the United States and took up their residence, as man and wife, somewhere in Florida, then a province of Spain. Here, a year or two afterward, he fell a victim to a disease incident to that climate, leaving the poor, deluded, deceived frail one and her child strangers in a strange land, unpitied and uncared for."

Dr. Monette was a talented and popular preacher. He had a vivid imagination, a quick perception, an easy flow of language and ready utterance, with an impassioned elocution; but he lacked in stability and dignity, and in the strict godly walk and chaste conversation becoming the Christian minister."

CHAPTER SEVEN

The Deercreek Record is full of interesting matter, but not of such a nature that it would justify giving space for but little more than we have already reported.

Quite a number of persons, holding official positions, were arraigned and either expelled or reprimanded for belonging to the Tammany Society and celebrating the name of an Indian chief, Tammany, on the thirteenth of May, 1811. We have searched the record to determine what the character of that society was, but have been rewarded with disappointment. We find where one sister was expelled for refusing to live with her husband. One brother was expelled for going in debt without a prospect of paying. Many of the official members were waited on by committees to stir them up to a sense of their duty. The records would indicate that no lagards were tolerated, and a refraction of the rules of the discipline was speedily investigated and the proper remedy applied.

The history of Deercreek circuit would be incomplete did we fail to give a report of the trial of one of its leading members. Not only was he a leading member, but also a traveling preacher, or at least he had been. He was one of the traveling preachers on the Old Scioto Circuit in 1803. He was a man of no mean ability, and was a

strict disciplinarian. He was a man that knew no fear, and never was known to dodge a responsibility. His rough exterior would indicate that his heart was made of adamant; but the reverse was known to be his character. His faults were plain dress, plain words, and plainer actions.

The following appears in the Record:

"At a quarterly meeting held at John McNeels at Old Town for Deercreek Circuit, January 15, 1814: James Quinn, P. E., Alexander Cummins, assistant, Henry B. Bascom, preacher. The case of Stephen Timmons, a local elder, who had been arraigned by A. Cummins, assistant preacher of the circuit, and brought before a committee of the following persons: Reuben Rowe, Thomas Withgott, Alexander Rowen, David Jesse Bowdle, and Thomas Bowdle, upon the following charges:

"1. Speaking evil of ministers."
"2. Sowing discord in the Society."
"3. Disobedience to the order and Discipline of the Church."

"Testimony in behalf of the Church: Henry B. Bascom testifieth that he heard Stephen Timmons say that the Methodist preachers would, for money and popularity, rush to the verge of Hell; that they were hypocrites and Tories; especially Samuel Parker and James Quinn; and that the circuits have been troubled with cursed popes and understrapers; and that these things were true and that he could prove them; and that he would as soon pray for the Devil to be converted out of his brimstone as that God would convert those popes, the Methodist preachers."

"Alexander Cummins testifieth and saith he heard Stephen Timmons say as for these hypocritical Tory preachers he should go to hear no more of them preach, including the whole body of itinerant Methodist preachers; and afterwards personated Samuel Parker and James Quinn."

"Second charge: Sowing discord in the Society. Testimony:

He acknowledged that he made application to Dr. Samuel Monette to join him in raising a party, or that he was feeling the Doctor's pulse."

"Third charge. Disobedience to the order and Discipline of the Church. Testimony:

Alexander Cummins testifieth and saith that he said he would not have his name on a class paper because, said he, he could have no rest among such a set of devils. Reuben Rowe asserts that he heard him say the same in substance."

"The committee as above judged him guilty of the charges, and accordingly suspended him from exercise of his offices as a minister until the next ensuing quarterly conference.

Alexander Cummins."

The quarterly meeting conference, after due examination of the charges and testimony exhibited in the case of Stephen Timmons, adjudged him guilty of the several charges brought against him, and that they are of such magnitude as to require his expulsion from the church, and he is therefore expelled and required to give up his credentials.

Signed by the members present: James Quinn, elder; Alexander Cummins, assistant; Reuben Rowe, Benson Goldsberry, Alexander Argo, Charles White, David Dorman, and William Staggs. The following notice is forwarded to Stephen Timmons:

"You are hereby informed that you are no longer to consider yourself a member of the Methodist Episcopal Church, and you are hereby required and directed to deposit your credentials with White Brown, steward of Deercreek Circuit."

Signed in behalf of the Conference.
January 15, 1814.

Benson Goldsberry James Quinn.

At a quarterly meeting for Deercreek Circuit held at Brown's Chapel July 18, 1818; present: John Collins, P. E.; Shadric Ruark, A. P.; and Robert W. Finley, preacher.

Benson Goldsberry being elected according to rule the secretary of this conference, we proceeded to business. The case of Stephen Timmons, who requested of conference to decide whether he was a member of the Methodist Episcopal Church or not, the question was put, 'Is said Stephen Timmons a member?' and voted in the affirmative. The question was then put, 'Will we give said Timmons a right to his former standing in the church?' and voted in the affirmative. He now, therefore, is an elder.

Many are the stories told of Stephen Timmons, demonstrative of his many eccentricities. When Henry B. Bascom, the junior preacher for Deercreek Circuit made his first round in October, 1813, as was the rule, he rode at once to the home of Stephen Timmons to be entertained. As Mr. Timmons' home was always the home of the itinerant, brother Bascom was comfortably lodged and well fed. The impression made by the young man on his host was not favorable, as the sequence will show. Mr. Bascom was well dressed, wearing his well polished shirt front, and boots of such a polish that Mr. Timmons was ill at ease in their presence. Brother Timmons concluded to take the starch out of him and the black off his boots. The mode that he adopted I copy from "Highways and Hedges," by Rev. John Stewart. Mr. Stewart says, "Rev. Timmons had marked peculiarities, and the country was full of anecdotes of an amusing character, setting forth his eccentricities. He greatly admired humility, and detested anything like pride in the traveling preachers. In the fall of 1813 H. B. Bascom was sent as the junior preacher to

Deercreek Circuit, and on the occasion of his first visit to brother Timmons', the latter is said to have adopted the following mode of taking the starch out of his clothes and the blacking off his boots. Just before time for the preacher to go to his appointment, brother Timmons turned his horse into a large cornfield, when a muddy chase of an hour after the frolicing horse in a field full of burs effectually did the work."

This certainly was very trying on Bascom's patience. It also seemed very cruel in Mr. Timmons, but we suppose he thought he was doing the Lord's will. What seemed to him, no doubt, to be crookedness in the presiding elder, James Quinn, had called forth his denunciations, which were so severe that the Reverend head could not endure them without resentment. Hence his arraignment and expulsion from the church.

It will be remembered that Mr. Bascom, who had been so cruelly treated by Mr. Timmons, was one of the witnesses at his trial. In after years H. B. Bascom became one of the leading lights in the Methodist Episcopal Church, and Deercreek Circuit can well boast that he once preached to its people. J. B. Finley says of him that he was a western man, a remarkable youth who excited the wonder of the people. Finley says, "We were once struck with the saying of a grave divine who had been listening with intense and thrilling interest to Bascom in one of his loftiest moods, and who, on being asked after the sermon what he thought of the man, replied, I did not think of the man at all. My mind was wholly absorbed in the contemplation of the character of the God who created him.' "

Father Taylor, of Boston, himself a child of nature and boiling over with native eloquence and wit, was once listening to Bascom as he was delivering one of his series of lectures on infidelity in Green Street Church, New York. The old man eloquent stood by one of the pillars that supports the gallery, and not far from the pulpit. As the lecturer proceeded, Father Taylor became more and more interested, and he was seen, unconsciously, to begin to raise his cane, elevating it gradually as though he was indicating the orator's progress. There he stood, like a statue slightly inclined, drinking every word till he heard the last, when, with his cane finally extended at arm's length above his head, he exclaimed, "Grand!"

Bascom's father was poor and was not able to give his children more than a scant education. When Henry entered the itinerancy it was under this embarrassment; but having an active brain and a never failing energy, he surmounted all obstacles. He entered the ranks of the itinerancy in October, 1813, when only sixteen years of age, as the colleague of Alexander Cummins, preacher in charge of Deercreek Circuit. The next year he was sent to the wilds of western Virginia to travel the Guyandott circuit. The work there required him to travel long distances alone, through the almost unbroken

wilderness. On one of his journies he was followed several miles by a large panther which threatened every moment to spring upon him. He escaped only by arriving at a cabin at nightfall.

Bascom was a scholar of nature, and his favorite place for study and reflection was in the native forest. It was his custom to retire to a solitary place to prepare his sermons and also to recite them. On the account of wild animals and rattlesnakes it was dangerous to sit down, and he usually kept walking as he arranged his thoughts and molded his sentences. At one time he ventured to recline with his Bible beneath the outspreading branches of an oak, at one of his distant appointments, near the head waters of Elk River. While he thus reclined he was aroused by the cry of a hunter, in tremulous tones, telling him, at the peril of his life, to lie still until he fired. Quickly glancing in the direction from which the voice came he saw his friend, with his rifle elevated, and pointing in the direction of the tree under which he was reclining. Bascom saw at once that some danger was in wait for him, and without a turn of the body he glanced upward, when he saw on the branch of the tree, just over him, and not more than twenty feet distant, a huge panther, drawn up and ready to spring. He continued perfectly quiet until the sharp crack of a rifle was heard and the huge beast fell lifeless by his side.

At another time, while traveling the same circuit, he stopped, on his way to an appointment, at a log cabin by the roadside. Soon a meal was provided and he sat down with the family to dine. A little child to which he had been attracted by its gentle innocence, was playing before the door while the family was engaged at dinner. A sudden and piercing cry was heard, when all, as quick as thought, rushed to the door. What a terrible sight was presented to view! An enormous panther had seized the child and was ascending a tree with it in his mouth.

The father exclaimed, "The gun! The Gun! For God's sake, the gun!"

Bascom had already taken it from the rack and was in pursuit. He fired, and the huge beast fell to the ground with its victim. But alas! The child was dead.

We shall now return to the Deercreek Circuit Record and follow it for a little while. In August, 1811; - "The case of brother Daniel Hare was taken up, being an appeal to this conference:

"1. For, as was thought, he drank too much."
"2. For light and trifling conversation and disposition."
"3. For manifesting an unforgiving temper."

After considering the case it was determined that brother Hare receive a reproof, which was given by brother Langdon.

"At a quarterly meeting held at Old Town, January 15, 1815, the case of Zorabable Maddux, a local preacher, was taken up for

immoral conduct in retailing spirituous liquors contrary to our rules, a breach of the Sabbath, and suffering gambling in and about his house. Evidence in the case: Acknowledged by said Z. Maddux in the presence of the committee, Benson Goldsberry, Joseph Hays, and Alexander Argo. Report of committee: Said Z. Maddux is suspended from all public offices among us. Signed by the members present."

The record shows that the case of Mr. Maddux was reconsidered at the next quarterly meeting and restored to his former standing.

Many more cases of interest might be given, but possibly the reader has already tired, and we refrain from giving more. The record is mostly made up of the reports of trials. The names of the official members of the circuit reported at various times, takes up much space. The names of the great number of exhorters and local preachers that we find recorded from time to time show that there was a great ambition among the male members of the society to hold the office of elder or deacon, or to possess a license to preach or exhort. In 1810 there were reported twelve local preachers and five exhorters; in 1811 fourteen local preachers and six exhorters. The same meeting reported twenty-four class leaders; in 1813 five elders, one deacon, twelve local preachers, and six exhorters. The list of official members closes with two stewards and twenty class leaders. In 1815 there were reported five local elders, three local deacons, nine local preachers, and eight exhorters.

We have already given the names of the official members first recorded in the Record, and will now give the names of others as they appear.

August, 1809, at Brown's; David Maddux, local preacher; John Broadess, Charles White, George Rowbuck, Jonathan Minchel, and James Wright, leaders.

November 29, 1809: Thomas Hind, exhorter; Joseph Pierce, leader.

September 5, 1810: Samuel Hardy, Jesse Bowdle, Daniel Robins, Michael Creamer, John Kent, Horatio Walker, and Horatio Bailey, leaders; Joseph Hays, elder.

January 5, 1811: Hector Sanford and James Davisson, elders; Thomas Summerset, local preacher; William Stubbs, leader.

August, 1811: Simon Cochran, deacon; Peter Dalby, John Jefferson, Griffith Evans, and Thomas Withgott, exhorters; Charles Black, Benjamin Adair, John Hannamon, Benjamin Ryan, Andrew Noteman, Benjamin Foster, Asa Shepherd, Abraham Tanquary, and John Anderson, leaders; William Staggs, steward.

August 14, 1814: Henry Jefferson, local preachers; Jonathan Brown, exhorter; Philip Manier, Daniel Allen, Christian Hill, Prichard Mills, and Anthony Davenport, leaders.

January 14, 1814: David Dorman, leader.

February 4, 1815: Samuel Ulm, leader.

August 12, 1815: Zorubable Maddux and William Rowe, exhorters; Andrew Roseboom, William Bond, and George Borah, leaders.

August 10, 1816: Jesse Hays, exhorter; also James Kerr; Thomas Davis, Anderson Briant, Thomas Holland, Zachariah Pepper, and Thomas Bronnton, leaders.

February 7, 1817: Isaaker Pepper, leader.

April 12, 1817: Eli West, exhorter.

July 26, 1817; William beachamp, elder; Moses Freeman, local preacher; John Pelegg, J. Baxter, leaders; John Clifford, steward.

July 18, 1818: John Jenkins, local preacher; Henry Fernanders, exhorter; David Yates and Richard Hoddy, leaders.

October 25, 1818: George Spencer, local preacher; Nimrod Lister, leader.

December 1, 1821: William Bowdle, steward.

February 16, 1822: John Holloway, Ephriam Noles, James Shepherd, and Charles Morrow, leaders.

January 16, 1819: John Borah, local preacher; Charles Rollins, exhorter.

July 2, 1819: Henry S. Fernandes, local preacher; Henry Cook, steward.

November 18, 1820: Abner Curtis, local preacher; Peter Cook, William Williams, and Elza Lank, leaders.

May 8, 1822: L. Lisle, exhorter; Joseph Riley, leader.

May 24, 1823: Peter Hasting, local preacher.

August 15, 1823: J. H. Harris, exhorter; William Littleton, class leader.

June 26, 1824: William Hughey, elder.

October 24, 1824: Jacob Hosselton, leader.

January 24, 1825: John Hill, steward; James Husk and William Fisher, leaders.

We will now give the names of the presiding elders and traveling preachers who have been assigned to the work on Deercreek Circuit, beginning with the preachers who preached to the people while it was a portion of the Old Scioto Circuit:

1799, Scioto Circuit organized by Henry Smith. We copy the list for Scioto Circuit from John Steward:

1800, Alexander McCaine, P. E.; Henry Smith

1801, William McKendree, P. E.; Henry Smith

1802, William McKendree, P. E.; Benjamin Young, E. Bowman.

1803, William McKendree, P. E.; John Sale, Stephen Timmons

1804, William Burk, P. E.; William Patterson, Nathan Barnes

1805, William Burk, P. E.; Luther Taylor, C. W. Cloud

1806, John Sale, P. E.; James Quinn, Peter Cartwright

1807, John Sale, P. E.; Anthony Huston, Milton Ladd

This year, 1807, Deercreek Circuit was organized, and John Sale continued the presiding elder, while Benjamin Lakin and John Crane were the traveling preachers. No two lists of the preachers for Deercreek Circuit agree so far as we have been able to find. As we have before us the record of Deercreek Circuit from 1808, we will be guided by it down to the time it ceases in 1824. Two or three omissions occur in the record, and in this case we will supply from a list prepared by T. J. N. Simmons, who was one of the preachers along with John Steward in 1862-1863. John Steward also gives a list down to that date, but places his dates wrong. The preachers all went to work in the autumn, and Steward gives their date for the following year. The year here assigned will be the year they went on to their work. Another thing causing discrepancies is that the traveling preachers were sometimes removed for some purpose and placed on other work by the presiding elder, and the place supplied by another. In this case more than one preacher worked in the same position within the same conference year. These we can supply from the old record down to the time it ceases.

Appointments for Deercreek Circuit.

	Presiding Elders	Preachers	
1807,	John Sale	Benjamin Lakin,	John Crane.
1808,	John Sale	John Collins,	William Young.
1809,	John Sale	John Collins,	Francis Travis.
1810,	Soloman Langdon	Ralph Lotspeach,	James McMahan.
1811,	Soloman Langdon	Robert Cloud,	Charles Waddle.
1812,	James Quinn	Samuel Parker,	Alexander Cummins.
1813,	James Quinn	H. B. Bascom,	Alexander Cummins.
1814,	James Quinn	Sadosa Bacon,*	Daniel Frailey.*
1815,	James Quinn	W. Griffith,	Isaac Pavy.
1816,	David Young	Charles Waddle,	Samuel Glaze.†
1817,	John Collins	Shadrach Ruark,	R. W. Finley.
1818,	John Collins	William Swayze,	R. W. Finley.
1819,	John Collins	John Brown. =	
1820,	Samuel West	William Stephens,	Andrew Kinnear.
1821,	G. R. Jones	A. S. McClain,	J. C. Hunter.
1822,	G. R. Jones	William Simmons,	Edward Kouns. @
1823,	G. R. Jones	Zachariah Connel,	James T. Wells. +
1824,	G. R. Jones	James Collord,	Nathan Walker.

* Bacon and Frailey stayed only a part of the year, and the year was finished by Isaac Quinn and Isaac Pavy. † The record shows that Glaze was removed, or by some means was superceded by William Westlake. @ About this time Chillicothe was erected into a station. John Steward puts the date for 1820, and T. J. N. Simmons gives the date 1818. @ Kouns dropped out and his work was finished by James T. Donnahoe. + Wells dropped out and his work was finished by Edward Therans. The last name is poorly written in the journal and it

may not be correct.

As the conference years included parts of two calendar years we will, from this on, give the years included in the conference year.

	Presiding Elder	Preachers	
1825-6,	Russel Biglow	Jacob Delay,	George W. Young.
1826-7,	Russel Biglow	John Ferree,	John Steward.
1827-8,	J. Collins	A. Sellers,	John Steward.
1828-9,	J. Collins	F. Wilson,	J. T. Donohoe.
1829-0,	J. Collins	F. Wilson,	John Ferree.
1830-1,	J. Collins	Adam Poe,	Soloman Minear.
1831-2,	A. Eddy	John H. Power,	James Gurly.
1832-3,	A. Eddy	David Lewis,	Joseph A. Reeder.
1833-4,	A. Eddy	David Lewis,	Charles C. Lybrand.
1834-5,	J. B. Finley	Edward Estell,	Charles C. Lybrand.
1835-6,	J. B. Finley	James Armstrong,	Henry Wharton.
1836-7,	James Quinn	William S. Morrow,	F. Jennings.
1837-8,	James Quinn	William S. Morrow,	Wesley Rowe.
1838-9,	James Quinn	Robert Cheney,	Wesley Rowe.
1839-0,	M. Marley	Isaac C. Hunter,	J. W. Smith.
1840-1,	M. Marley	E. H. Field,	W. M. D. Ryan
1841-2,	M. Marley	E. H. Field,	Bernard A. Cassatt.
1842-3,	M. Marley	David Reed,	Philip Nation.
1843-4,	J. M. Trimble	Zachariah Wharton,	J. D. Webb.
1844-5,	J. M. Trimble	Zachariah Wharton,	Alexander Meharry.
1845-6,	J. F. Wright	Henry Wharton,	B. L. Jefferson.
1846-7,	J. F. Wright	Henry Wharton,	John W. Locke.
1847-8,	D. Kemper	Jacob G. Dimmitt,	C. C. Lybrand.
1848-9,	D. Kemperr	Jacob G. Dimmitt,	William Sutton.
1849-0,	J. M. Jamison	Alexander Nelson,	James Laws.
1850-1,	J. M. Jamison	John Steward,	D. H. Sargent.
1851-2,	J. M. Jamison	John Steward,	S. Middleton.
1852-3,	J. W. Clark	D. Smith, H. F. Green,	W. Prettyman.
1853-4,	J. W. Clark	D. Smith, Joseph Williams	L. F. Drake.
1854-5,	J. W. Clark	Samuel Bateman,	John Kemper.
1855-6,	J. W. Clark	Samuel Middleton,	Samuel Bateman.
1856-7,	J. M. Trimble	Nathaniel Westerman,	P. V. Ferree.
1857-8,	J. M. Trimble	Nathaniel Westerman,	William Morris.
1858-9,	J. M. Trimble	Edward Estell,	William Morris.
1859-0,	J. M. Trimble	Edward Estell,	E. H. Dixon.
1860-1,	D. Mather	Richard Pitzer,	A. Garlich.
1861-2,	Z. Connel	N. Pitzer,	F. A. Timmons.
1862-3,	Z. Connel	John Steward,	T. J. N. Simmons.
1863-4,	John Steward	Z. Wharton,	T. J. N. Simmons.
1964-5,	William Porter	A. M. Alexander,	W. W. Cherrington.
1865-6,	William Porter	A. M. Alexander,	W. W. Cherrington.
1866-7,	William Porter	Thomas G. Ross.	
1867-8,	T. H. Phillips	Thomas G. Ross.	
1868-9,	T. H. Phillips	J. M. Wier.	

1869-0,	T. H. Phillips	J. M. Wier.	I. P. Patch.
1870-1,	T. H. Phillips	Z. W. Fagan.	
1871-2,	I. F. King	Z. W. Fagan.	
1872-3,	I. F. King	Z. W. Fagan.	
1873-4,	I. F. King	James T. Holliday,	I. M. Sollers.
1874-5,	I. F. King	James T. Holliday,	I. M. Sollers.
1875-6,	C. F. Creighton	Robert Calahan.	
1876-7,	C. F. Creighton	Robert Calahan.	
1877-8,	C. F. Creighton	C. A. Naylor.	
1878-9,	C. F. Creighton	A. B. Sniff,	George L. Sites.
1879-0,	C. F. Creighton	A. B. Sniff.	
1880-1,	W. T. Harvey	A. B. Sniff.	
1881-2,	W. T. Harvey	D. Mann.	
1882-3,	W. T. Harvey	D. Mann.	
1883-4,	W. T. Harvey	D. Mann.	
1884-5,	I. B. Bradrick	Henry Gortner.	
1885-6,	I. B. Bradrick	Henry Gortner.	
1886-7,	I. B. Bradrick	George Cherrington.	
1887-8,	I. B. Bradrick	George Cherrington.	
1888-9,	I. B. Bradrick	George Cherrington.	
1889-0,	I. B. Bradrick	George Cherrington.	
1890-1,	Thomas R. Taylor	George Cherrington.	
1891-2,	Thomas R. Taylor	N. A. Palmer.	
1892-3,	Thomas R. Taylor	N. A. Palmer.	
1893-4,	Thomas R. Taylor	N. A. Palmer.	
1894-5,	Thomas R. Taylor	N. A. Palmer.	
1895-6,	Thomas R. Taylor	N. A. Palmer.	
1896-7,	D. Y. Murdock	R. C. Orndorff.	
1897-8,	D. Y. Murdock	R. C. Orndorff.	
1898-9,	D. Y. Murdock	L. S. Fuller.	

With the appointment for 1899 ends one hundred years of Methodism in the Scioto Valley. No more fitting time could have been selected to record the history of the times and men. This great cycle of time has wrought wonderful changes. Three generations have come and gone. Instead of the wild and savage red man we have the most highly cultivated and educated people of the ages. Instead of the stately forest and wild prairie we have a thousand hills covered with the cattle of the husbandman, and our widespread plains decorated with the waving wheat and growing corn. The bow and arrow have been supreceded by the common school, and the tomahawk by the "Church of the Living God." The rude cabin of the wilderness, with its humble tenant, has disappeared from among us, while cities have been reared in the place of the Indian village, and stately dwellings, with their proud land-lords, occupy the grounds once held by the lowly habitation of the frontiersman. In the beginning of the century the Methodist Church was despised and insignificant; now it is honored and stands erect, a mighty advocate

of peace. Once it sought shelter under the boughs of the oak, while now a thousand church steeples point toward heaven. At the rise of the century the church was in poverty and rags; now wealth and prosperity adorn it in every land. But let us say, in a whisper, that we fear that with the disappearance of the old log meeting house and humble cabin home much of the lowly spirit and contrite heart, too, has disappeared from among us. It is too often the case that with wealth and prosperity is yoked pride and forgetfulness.

CHAPTER EIGHT

No list of the preaching places for Deercreek Circuit can be found from its beginning until the time Rev. John Steward was appointed to the circuit in 1826. He left a list of the appointments for that date. We will give them in the order given by him: Waugh's, Riley's, Salem, Knight's, Hayes', Inglish's, Upper Egypt, Lower Egypt, Brown's, Fisher's, Rector's, Littleton's, Dry Run, Old Town, Moberry's, Ely's, Given's, Bethel, Buckskin, Durflinger's.

Of twenty of the foregoing preaching places but eleven now have church buildings to represent them. The first named, Waugh's, was at the house of Joseph Waugh, who has the credit of having been the first settler on Waugh's Run, a tributary of Deer Creek, and after whom it took its name. He was one of the earliest settlers in that locality, but later removed to a point about midway between Clarksburg and Greenfield, where a church was built and was given his name. The society organized about 1810. Preaching had been held for some years previous to the organization of the society by various members of the itinerancy of early times. The first church was a rough log cabin, and was built on the farm of Joseph Waugh. A frame church was built later, and was replaced by a large and beautiful brick structure in 1878.

Riley's appointment was about four miles from Chillicothe, and was near where the Frankfort road intersects the Chillicothe and Milford turnpike, in Union Township, Ross County. It was a place where camp meetings were frequently held. Meetings were held at his house as early as 1812-1813. John Jenkins was a local preacher in this society, and did much toward building it up. The name of Joseph Riley appears in the Deercreek Record as a class leader in 1822. In the history of Ross County we find that the Shiloh church was originally the Jenkins society. The date of the organization is not given, but it states that a church was erected in 1845, and that John Jenkins and wife, Major Willits and members of his family, Thomas Funston and wife, William Williams and wife, Zadok Pursel, wife and two sisters, Oliver Michael and wife were among the first members. The society has disbanded and united with other societies.

Salem has been discussed heretofore, page 53.

Knight's appointment was in Pickaway County, about two miles east of the village of New Holland. The land is now owned by James T. Timmons, and was formerly owned by the late Benjamin Timmons. The site is one where camp meetings were held, and the well that furnishes water for the house where Mr. Timmons now resides furnished water for the camp ground. No church was ever built there.

Hayes' appointment was also in Pickaway County and in Monroe Township. We find the following regarding this society, in the history of Pickaway County: "The Hebron Methodist Episcopal Church, situated in the southwest part of the township, was formed soon after the settlement which was in the twilight of the present century, and was composed, in part, of the following persons: John Porter and wife, Severen Maddux and wife, Mrs. John Foster, Mrs. Catharine Richey, Mrs. Eleanor Thomas, several of the Hayes and Reeves families, and others whose names are forgotten. Meetings were held in the log dwellings of the settlers for a time, and subsequently in the little log school house near Foster's. Rev. Joseph Hayes and William Morrow were perhaps the first circuit preachers on this charge, which was attached to Deercreek Circuit. The present meetinghouse was built as early as 1838, and is, no doubt, the first church edifice built in the township. The home of Jesse Hays was for many years the preaching place for the society."

But very few persons are now living who can remember having attended meeting in his dwelling. We conversed recently with one lady, the widow of the late John M. Morgan, and formerly Mrs. Nancy Finnemore, who said that she had, when a girl, ridden on horseback twenty miles to attend quarterly meetings at the home of Mr. Hays.

Jesse Hays was born in Maryland, April 9, 1791. He was a son of Levi Hays, who emigrated to Ohio in 1805, and was accompanied by his family, which consisted of his wife, five sons, and four daughters. Jesse was an energetic member of the Methodist church, and soon after he was twenty-one years old was licensed to exhort, which relation he sustained to the church during his lifetime. Joseph, a brother of Jesse, became an efficient traveling preacher.

Inglish's appointment is named next in order by Rev. Mr. Steward. It took its name after the proprietor of the house where the meetings were held. John English (spelled with an I, not an E) came to Ohio before the War of 1812, and settled in the southern part of Perry Township, Pickaway County. His house was used by the society for the meetings of various kinds until a log meeting house was built. The dates of the organization of the society and of the building of the log meeting house have been lost in the sea of time. However, the rude log house served the purpose of the society until 1852, when a neat little frame church was built. It occupied the site

of the first one, and cost nearly seven hundred dollars. It stands about three miles north of Clarksburg, near Hay Run, and was called Hay Run Chapel. The meeting house outlived the society and was abandoned in 1895. Among the early members of the society were John Hoskins and wife, John Devoss and wife, Abram Tarbill and wife, James Tarbill and wife, Mattie and Mary Tarbill, Thomas Hoskins and wife, Job R. Hoskins and wife, Josiah Hoskins and wife; John English and wife, John Snider and wife, and Zadoc Lewis and wife. When the frame meeting house was built, and dedicated October 9, 1852, the following persons were the trustees: Alexander Reed, George Hosselton, James and David Tarbill, Alfred Houser, John Shipley, Thomas, Job R., and Samuel Hoskins.

Upper Egypt society was also in Perry Township, Pickaway County. The following we extract from the History of Pickaway County:

"Early in the settlement of this portion of the township a class was formed here composed of the following persons: John Bennett and wife, Isaac Jones and wife, John and Peter Cook and their wives, William Bailey and wife, George Graham and wife, and Jonathan Motter and wife. Meetings were held at the dwellings of John Cook and others until about 1814, when a small log meeting house was built. This stood on or near the site now occupied by the framed church edifice of the society, which was dedicated January 8, 1849."

This church building also has outlived the organization and was abondoned in 1896. It was known latterly as Cedar Grove.

Lower Egypt comes next in the list, but as it is one of the four appointments composing the present bounds of Deercreek Circuit we will pass it by for the present. For the same reason we will defer Brown's until later on. Fisher's comes next in the list, but its memory has faded away in the minds of all of whom we have inquired. Itis the only appointment in the list given by Steward for 1826-1827 that we have been unable to locate.

Rector's comes next in the list. This appointment was in Deercreek Township, Pickaway County. The following we take from the History of Pickaway County, and was furnished by Newton Rector:

"The first class of this society was formed by Jacob Terwilliger in the year 1826, under the administration of Rev. Jacob Delay. It was composed of the following persons: Thomas and Abigail Emery, Jacob and Elisabeth Terwilliger, Henry and Elisabeth Rector, James, Jonathan, and Lucy Rose, Philip, Sarah Ann, and Mary Wiggins, John and Sarah Tiffin, Mariah Van Wagoner, and Amy Kidney. There was preaching each alternate week at the house of Henry Rector, who lived on land now owned by Newton Rector, and class meetings were held on the Sabbath at the house of Jacob Terwilliger, who lived on land now owned by Cyrus Courtright. In 1838 a small frame meeting

house was built. This occupied the spot where now stands the commodious brick church of the society. The first building was, in size, twenty-eight by thirty-two feet. It was built by subscription, and cost something over six hundred dollars. The trustees or building committee were James Rose, Jeremiah Brown, Henry Rector, Philip Wiggins, John Rector, Peter Rose, Jonathan Rose, John W. Wiggins, and John W. Dallas. The building was completed in June, 1839, and was dedicated by Rev. A. M. Lorain. During the winter of 1848-1849 a great revival occurred, under the preaching of Rev. Alexander Nelson and James Laws, and many were added to the church membership. The present church edifice was completed in 1859, and dedicated by Rev. T. H. Phillips. The cost of the structure was five thousand dollars. Following are the names of the building committee: John R. Rector, Levi Allen, and John Wiggins."

Mt. Pleasant was the name given to the church, by which name it is known to-day, and is one of the charges on Williamsport Circuit.

Littleton's appointment was in Jackson Township, Pickaway County, on the waters of Big Darby Creek. The earliest meetings held in that locality were held in the cabin of John Rush, on Darby Creek. The History of Pickaway County says that meetings were also held at an early date in the house of William Littleton, on Lick Run. The society built a house in later years, but all is now abandoned. William Littleton was born in Maryland, and was the son of Thomas Littleton, a shoe maker. They came to Ohio in the dawn of the century and settled in the locality where Andersonville now stands, in Union Township, Ross County. Here he married Sarah Hull, who was from Virginia. He and his wife early became members of the Methodist Episcopal Church, and were efficient workers.

Mrs. Littleton had been brought up under Presbyterian tutelage and did not readily assimilate the Methodist usages. At one time when attending quarterly meeting at the parsonage in the Dry Run vicinity, she wished to attend the 'love feast meeting' in company with her husband. The rule of the discipline did not allow the putting on of costly apparel, and it was often construed to mean anything that was thought to be superfluous dress, or that would indicate pride. As was universally the case at that time, a door-keeper stood guard at the door and none could enter excepting those who could pass his inspection, or come under the rules of the society. Mr. Littleton was readily admitted, but not so his wife. She had on an article of apparel that proved to be obnoxious in the extreme to the door-keeper. It was a veil! She was offered the privilege of enjoying the meeting, provided she would discard the emblem of pride. This she refused to do and was turned aside.

About 1815 they removed to Pickaway County and took up their home, which was the home of the society of which Rev. Steward speaks.

Dry Run is next in the list, but it, too, is one of the present appointments, and we will pass it by until later.

The next appointment that we will take up will be Old Town. In this society much interest centers, but records are very scarce. The name of Benson Goldsberry appears in the original list of official members. He was a resident of the vicinity, and without doubt was one of the earliest members. It is claimed that the first Methodist meetings were held in 1803 at the house of James Shepard. The society continued to meet at his house for some years, when John McNeil and wife moved in from Virginia. McNeil's locating in the neighborhood was a great stimulus to Methodism. He soon became an active member in the society and his house was the meeting place until a church edifice was erected. McNeil came to the vicinity of Old Town in 1808 and purchased a large tract of land in and about the village. He formally laid out the town in 1816. It was never incorporated, however, until 1827, when the name was changed to Frankfort. The Deercreek Record always speaks of the society as Old Town, but states the fact that the quarterly meetings were held at John McNeil's. In 1820 the quarterly meeting is spoken of the first time as being held at Old Town. It is claimed that Thomas Summerset, a local preacher, established the first Sunday School in the place. It is related that to accommodate some of the teachers who might want to go hunting on Sunday he appointed two sets of teachers for each class.

The first meeting house was built of logs about the year 1820 on the lot now owned by Mrs. Hickock, opposite the school building, and is lot 58 in the town plat. The house stood until 1852 when it was torn down and moved away.

A second church building was erected about 1833 or 1834. It was built of brick, and served the society until 1852, when it was torn down and one built in its place in 1853. That, too, yielded to time and influence, and gave place to a magnificent structure in 1895.

The locality of Frankfort is historic. When the first explorations of the country were made the Indians had a village where Frankfort now stands. In 1773, when Rev. David Jones, the Chaplain Jones of Revolutionary fame, was a missionary among the Shawnee Indians he visited them in that locality where they had their town and called it Chillicothe. This town was not simply a camping town, but a permanent home in winter and in summer. Much of romance is attached to the history of this Old Town. It is claimed that the Indians massed there in 1774 and marched out to fight the memorable battle of Point Pleasant.

About the first of September, 1778, Simon Kenton, the famous scout and Indian fighter, then a resident of Kentucky, determined upon a trip into the very heart of the Indian settlements north of the

Ohio River. He was joined by Alexander Montgomery and George Clark. Their quest was horses. They crossed the Ohio and proceeded at once to the vicinity of the Indian village on the bank of the North Fork of Paint Creek, now Frankfort. They succeeded in taking seven horses and made for the river. Itwas a stormy day when they arrived, and the waves rolled so high that the horses could not be induced to take the water. On account of the delay they were overtaken by the Indians and Kenton taken prisoner. He was lashed to the back of a wild horse and turned loose in the woods. The horse was much frightened and did all he could to free himself from the rider. The desire was mutual, but no separation could be had. When the horse became tired out he gentled down and followed the company. In three days they reached their town. When the Indians came within a mile of Chillicothe town, they stopped and camped for the night.

As on all other nights that they were out they fastened their prisoner by laying him on his back, his legs extended, drawn apart, and fastened to two saplings or stakes. His arms were extended, a pole laid across his breast, and his arms lashed to the pole with cords. A rope was tied around his neck and drawn just tight enough not to choke him, and fastened to a tree or stake. The Indians, young and old, rushed out of the town to view the prisoner. Kenton was beaten and kicked by the young Indians most unmercifully until they tired of the recreation.

In the morning the same thing was repeated. He was then taken to the town and compelled to run the gauntlet. This procedure was to place the Indians in two rows about six feet apart, with each a hickory in his hand that he could beat him as he ran. Kenton had been told by a negro who lived with the Indians that if he could break through the lines and arrive at the council-house in the town before he was overtaken that he would not be forced to run the gauntlet a second time. As Kenton ran he observed an Indian with a knife drawn with which it was his intention to dispatch the prisoner. To avoid his intended fate he broke through the lines and ran at the top of his speed for the council-house.

The whole body of Indians pursued in hot haste. Just as Kenton entered the town he was met by an Indian leisurely walking along towards the scene. This Indian joined in the chase, and being fresh, soon caught him and threw him down. They kicked, cuffed, and beat him at an unmerciful rate, and tore off all his clothes and left him exhausted. After he had partially recovered from his exhaustion he was given some water and provision. He was then taken to the council-house and his fate was determined. Kenton did not understand their language, but understood by their gestures and the play of their countences that the majority of the warriors were for death. After the orators ceased speaking, the old chief who sat in their midst proceeded to take a vote to decide the penalty. He

handed a war club to the one next to him. All who were for death struck the ground with the club, and those who were favorable to the prisoner passed the club to the next. The chief kept tally by cutting a notch on one or the other side of a stick that he held in his hand. Kenton easily discovered that a large majority were for death. The sentence of death being passed upon, there was another question to be determined, - the time and place. The orators again were heard in the case. Some were for immediate execution, while others were favorable to making his death a solemn national sacrifice. After a long consultation it was decided that the place should be Wapatomika, now Zanesfield, Logan County. The next morning he was hurried away towards the place of his execution. Two towns were passed through in the journey, and he was made to run the gauntlet at each place. One of the towns was Pickaway, and the other Machecheek. We will follow Kenton no longer in his captivity, but simply state that his life was saved by the influence of a renegade white man who was living with the Indians and had been a former friend of Kenton. Logan, the Mingo Chief, also interfered in his behalf. He made his escape from Detroit, to which place he had been taken, and returned to his Kentucky home.

In 1787 Kenton determined to make a raid on the Indians at Old Town. He was joined by Col. Tod, and each commanded a company. When approaching the town, and only five miles away on a high eminence of land, now known as Poplar Ridge, one mile south of Lattaville, Kenton, with an advance guard, met four Indians. Two of the Indians were killed and the other two taken prisoners. From these prisoners they learned that there was a large body of Indians between them and Old Chillicothe. (Frankfort). A party was sent to reconnoiter and found the Indians at or near the point where Concord Presbyterian church stands. Permit me to say that that farm was for many years owned and occupied by the late Col. White Morgan, and was the place where the writer of these lines first saw the light and received his earliest instructions from the best parents in the world.

The encampment was surrounded in the night, but the impatience of some of the whites caused the attack to be made too early, and only two Indians were killed. Men, women, and children took naked to the woods and alarmed the town. When Kenton and Tod arrived at the town with their men the Indians had fled. The town was burned down and everything destroyed. That night the whites camped on the bank of the creek, and next day began the journey home.

We drew from McDonald's Sketches the leading facts for the foregoing narrative.

Two incidents of a melancholy nature occurred not far from the town of Frankfort in 1803, and are worthy a place in this history,

although not directly relative to our subject. It will serve to show the contrast between then and now. To present the circumstances to the reader we will condense the report given in the History of Ross County.

Captain Thomas Herrod was one of the early settlers of Concord Township, and his cabin stood near the creek now bearing his name. While working in his field near where the pike bridge over Herrod's Creek now is, he was shot, and died soon after assistance reached him, having been able to say only one word, "Indians."

The alarm was very great, and the settlers fled to Old Town and vicinity for protection. Many took refuge at the house of James Shepherd, who lived on the farm immediately south of the creek, opposite the town, which farm is now known as the Galbraith farm. No Indians were discovered in the country, and many concluded that he was murdered by a secret enemy.

While the people were collected together the second tragedy occurred. Nimrod Wolf and son, and a man by the name of Williams went out one morning to look after their stock, when they met Waw-wil-a-way, a Shawnee chief, who, from the first, had been a friend of the whites. A friendly conversation took place between them, when Wolf made a proposition to exchange guns. Without any hesitation the chief handed his gun to Wolf. The guns then used were known as 'flint locks'. These guns were made with a pan or cup around the point now occupied by the tube. In this pan was always placed some powder that was called the priming. When the flint in the lock struck the steel near the pan a spark would ignite the powder and the gun was discharged. This priming Wolf turned out while he had the Indian's gun in his hands. Then he returned the gun, saying he would not trade. Wolf informed Waw-wil-a-way of the death of Herrod, at which he seemed much surprised. Wolf told him that it was charged that the Indians had done the deed. The chief denied it, and reasserted the friendship of the Indians. They then separated. But when the Indian's back was turned, Wolf shot him.

Waw-wil-a-way, though mortally wounded, sold his life dearly. He had replaced the priming in the pan, and quick as a flash he whirled and fired, mortally wounding Williams. Wolf's son was knocked senseless with his gun when Wolf and the chief grappled. The Indian seriously wounded Wolf with his knife before he expired.

The people condemned Wolf's act as a cowardly assassination.

Howe's History of Ohio says, "The murder of Waw-wil-a-way created great alarm among both Indians and whites. The scattered whites fled to the settlements, and the neighboring Indians to the heart of the Indian country, near Fort Greenville. Fearing a general uprising of the Indians, Gen. McArthur, with a large body of men, met the Indians near Fort Greenville, and a council was held, at which the Indians declared their purpose to abide by the treaty made

eight years before. After the council had closed, Tecumseh accompanied Gen. McArthur to Chillicothe and made an eloquent speech in favor of peace; the settlers then returned to their homes, their fears and alarm allayed."

Moberry's appointment was in Union township, Ross County. The Society has the credit of having been organized as early as 1814 or 1815. Meetings were held at the house of Mr. Mowberry (now spelled Mowbray) for several years. The class was finally abandoned and others organized in its stead. William Mowbray emigrated from Delaware early in the history of the state. He and his wife, Rhoda, delighted in making their home a home of the itinerant. Another society was organized at the house of John Jenkins, a local preacher, whose home was not far from Mr. Mowbray's, and became a flourishing society. It is now called Shiloh. A society was organized in the neighborhood where Andersonville is now located as early as 1815, and possibly earlier, in a log house of Thomas Littleton. Meetings were also held at the Henry Cook home in the same neighborhood. Mr. Littleton, Mr. Cook, John Brandes, Stephen and Philip Minear, and Joseph Hurst and their wives were among the early members. In 1829 a meeting house was built for the society.

Ely's appointment was in Twin Township, Ross County, but the exact point has not been located by the writer. It was, however, somewhere close in the vicinity of Owl Creek, and was likely superceded by Teter's Chapel, which was located in the narrow valley of Owl Creek. We have been unable to learn anything of its organization or members.

Next in the list is "Given's". No history of this organization of a very early nature can be obtained. It is not likely that it was later than the second decade of the century. We have been unable to learn at what time that Mr. Given located in the vicinity, or from whence he came. Alexander Given resided in Twin Township, near the line of Concord, in Ross County. The house stood on an eminence about one-half mile south of Lattaville. A building was erected in later years for the use of the society, but the date is in dispute. Some claim that it was as late as 1839, and others that it was not later than 1835.

Alexander Reed owned land adjoining Mr. Given, and proposed donating three acres for the use of the society if they would erect a meeting house on it. This proposition was carried into effect by the influence and efforts of an energetic little woman, the wife of Colonel John McDonald, author of McDonald's Sketches, and companion of Simon Kenton and Nathaniel Massie. Mr. McDonald owned a fine body of timber near the locality. Mrs. McDonald proposed to her husband that they furnish the timber if the people would do the work. This was agreed upon, and she at once went to work soliciting labor. Her effort was crowned with success. A very

neat hewed log house (Sharon) was erected, which served the purpose of the society until 1852, when a house was built in Lattaville. Among the early members were the Givens, McDonalds, Reeds, Harpers, Morgans, Rittenhouses, Davises, and many others that the writer can not now call to memory. In fact, the society and the writer came into existence at about the same time. In the old log house we learned the catechism and recited many verses from the New Testament. The old and beautiful spring near the roots of a great elm tree in the yard of Thomas Lawhead comes vividly to memory. Its cool and limpid waters quenched the thirst of hundreds of Sunday School children who drank from its crystal fountain. We remember the hymns and songs that were sung in that old church with a spirit and power that would almost alarm the people of to-day. We can remember the hallelujahs that came from within those old walls while we waited under the trees and played among the flowers until the class meeting would close. We also remember the revival of Rev. Jo Hill, whose great earnestness and angelic voice swayed the people as if by magic. Oh, childhood days! Wilt thou never return?

The guiding spirit of this society, which was called Sharon after the building of the meeting house, was the little woman who gave life to the movement to erect the house. She joined the church, at what point not known, in 1803. Her death occurred in 1850, and her obituary, written by Rev. J. B. Finley, is as follows:

"Catharine McDonald, wife of Col. John McDonald, died after the short illness of twenty-four hours, aged nearly seventy years, leaving six children and fifty grandchildren, with her bereaved husband, to mourn her exit from time. She had been a faithful and unimpeachable member of the Methodist Episcopal Church for forty-seven years. Her piety was deep and uniform, and her influence, as a wife and mother, has had a most salutary influence on her numerous offspring. More than fifty years have passed since my first acquaintance with this amiable woman, and since I first partook of the hospitalities of her home. An intimate acquaintance for so long a time has but endeared her and her kind husband and family to my affections. But she has passed over to the promised land, in great peace and triumph, to await the glorious triumph of the Redeemer's Kingdom, and enter fully upon the enjoyment of eternal life. May her family follow her as she has followed Christ, and constitute an unbroken family at the right hand of God is the prayer of her old friend and fellow-pilgrim in the kingdom and patience of Christ."

This good woman had a presentiment of her death. On the Sunday preceding her death she attended class, walking to the church at the foot of the hill on which she resided. She spoke with unusual spirit of her salvation. She exhorted all to steadfastness, stating that it was the last time she would meet them on earth, and that before

another Sabbath day she would be in Paradise. She appealed to her daughter, Maria L. Morgan, to accompany her home, as it was the last opportunity she would have to walk with her mother to her old home. Before another Sabbath morning had dawned she had crossed the sea of time in great triumph.

Bethel was located in Concord Township, Ross County. The church stood about one mile west of where Roxabell now stands, on lands now owned by John Jamison. The locality was one of the most beautiful in all the country for a church location. It was so attractive in its surroundings and associations that great numbers assembled there. The first note made of Bethel in the Deercreek Record is the report of a quarterly meeting held there May 18, 1822. No list of the early members has been preserved, butthe Leases, the Rowes, and the Goldsberrys were leading members. The society was a very flourishing one for many years, but was finally disbanded and the building sold to Elijah Rowe some time in the early sixties. Mr. Rowe had been an active member in the society, and no doubt was much in love with the old building. He moved it from the sacred grounds on which it stood, to within a few rods of his dwelling. Within its sacred walls he placed a still, and engaged in manufacturing distilled liquors. Mr. Rowe was determined that something spiritual should be transpiring within the old church building. But alas! The spirits were the spirits of the devil. Temptations gathered round. In time, Mr. Rowe became involved in a dispute with the government as to the profits in the business, and Uncle Samuel, being the stronger of the two, appropriated the whole to himself and left Mr. Rowe to soliloquise and meditate in silence in the shadows of the old church building. Not long after Mr. Rowe was left alone in Solitude to dwell, the house took fire and burned to the ground. Did Providence take a hand?

The appointment given by Steward as "Buckskin" would indicate that it was on the waters of Buckskin, a stream that runs through Buckskin Township and empties into Paint Creek. This church was, no doubt, the one that stood near the site of the village of Lyndon. A society was organized there in 1804. The meetings were held in private houses until 1820, when a meeting house was built. The early members were Samuel Davis and wife, Jacob Davis, Daniel Robbins, Michael Hare, Daniel Tharp and many others whose names have not been preserved in connection with the society. The name of Michael Hare appears in the Deercreek Record as a class leader in the year 1813.

Dulflinger's appointment was in Pickaway county, in the Lick Run vicinity. No records are to be found relative to this society, and a link has been broken from tradition's chain and the distal end lost in the obscurity of time.

With the last named charge ends the list of appointments given

by Steward for 1826-1827. (The present appointments excepted) Before Mr. Steward entered the work a large section of the original circuit had been taken off and erected into Paint Creek Circuit. T. J. N. Simmons' report says that Paint Creek Circuit was formed in 1810. Chillicothe station had also been set off. When John Steward was returned to Deercreek in 1850, he gives the following appointments as his work: Dry Run, Asbury, Locust Grove, New Holland, Hays', Williamsport, Mount Pleasant, Littleton's, Hubbard's, Cedar Grove, Hay Run, Spring Bank, Union Chapel, Brown's Chapel, Mount Zion, and Clarksburg.

Hubbard's appointment was in Wayne Township, Pickaway County. The following appears in the Hickory of Pickaway County:

"The first religion worship conducted in Wayne township was at the house of John Hubbard, at an early date, by ministers of the Methodist denomination, among whom were Revs. Samuel Parker, Henry B. Bascom, and Charles Waddle."

Samuel Parker traveled the circuit in 1812, and this would indicate that Hubbard's was one of the very early appointments.

"A class was formed, and Prichard Mills was its leader. Among the members were Mr. Mills' wife, John Hubbard and wife, Anna, Thomas White and wife, Amy, Thomas Wiggins and wife, Lucinda, and Thomas Bondell. In 1839 a frame building, thirty by fifty feet, was built for church purposes. Its location was on the farm of John Hubbard, now owned by Mrs. Samuel Eymon, and in this meetings were held until the completion of Union Chapel in 1860."

Mount Zion Society was organized in 1841 by Samuel McAdow. It was in Union Township, Ross County. The meeting at which it was organized was held in the Armstrong school house, which had been a regular place for holding meetings for some time previous. Among the first names enrolled were Augustus, Johnson, Bostwick, Ogden, Brown, Hurst, Abernethy, Earl, Shriver, March, Offut, Henness, Packer, Ulm, and Rickabaugh. Judge Armstrong, though not a member of the church, donated an elevated piece of ground from his farm, which was on the Egypt Road, on which to build a meeting house. The house was erected in 1843. The first sermon preached in it was by Rev. Philip Nation. The dedication services were conducted by the Rev. J. B. Finley. The society has gone down, and the house abandoned.

The Locust Grove Society was organized at the house of Noble Porter in 1841. Its first members were Ephraim Evans and wife, Noble Porter and wife, John Evans and wife, Jacob Gooley and wife, Mrs. Margaret Porter, and others. Noble Porter was made the leader of the class, and the success of the society was largely due to his efforts. The ground upon which the meeting house was erected in 1842 was donated by Mr. Porter, and is located midway between Clarksburg and New Holland. The society prospered for many years.

But the death and removal of many of its members caused the society to disband in 1896. The house was sold to David Porter, and is now used for a stock barn.

New Holland Society stands without a record of its birth. The history of Pickaway Couny gives George W. Gooley as authority for the statement that it was organized as early as 1825, but in this Mr. Gooley is mistaken. No appointment with that name occurs in the minutes for Deercreek circuit down to that date. Neither does John Steward give it as one of his appointments in 1826-1827. Before the building of a meeting house the meetings were held at private houses, among whose was that of George Bohrer. The first regular place of holding meetings was in a little log building which stood on the lot afterwards occupied by the public school building, and now by Dr. J. B. May. Our authority says, (but we cannot vouch for the correctness of it) that a meeting house was erected about the year 1827 on the site of the present building. This building did duty until 1867. As New Holland was cut off of Deercreek Circuit in 1853, and a new circuit formed, we will follow it no longer. However, before we leave this appointment we will give the names of the persons who are credited with being among its first members. They are as follows: Samuel Hosselton and wife, Jacob Hosselton and wife, George Bohrer, wife and daughter Lorana, Andrew Motter and wife, Mrs. Lindsay and daughter Nancy. The trustees at the time of the erection of the church, which cost twenty-five hundred dollars, were Smith Chaffin, Jacob Hosselton, Samuel Hosselton, J. Lewis, and George W. Gooley.

Union Chapel is located in Union Township, Ross County. The society there was one of the early organizations. It is more commonly known as Andersonville at this day. The society was organized as early as 1815, and perhaps earlier. Meetings were held regularly at the log house of Thomas Littleton, afterwards owned by Charles Dunlap, and on which a small brick dwelling was built. Meetings were also held in the house of Henry Cook in the same neighborhood. The membership, as far as remembered, was Messrs Littleton and Cook and their wives, John Brandes and wife, Stephen and Philip Minear and their wives, Joseph Hurst and wife, Robert Furrer and William Harper. The society afterwards met in a hewed log school house about a mile above where Andersonville now stands. The school house was used until 1829, when they built a one story brick meeting house just west of the village. This house served the purpose of the society until 1879, when it was taken down and rebuilt at a cost of twenty-two hundred dollars. John Jenkins, a local preacher, did much through his labors and influence towards the upbuilding of this society.

Williamsport was a Pickaway County charge, and was cut off from Deercreek Circuit along with New Holland in 1853. The

portion of Deercreek taken off to form New Holland circuit included all of the Pickaway County appointments. It is claimed that the first meetings held by the Methodists in the vicinity of Williamsport were held at the house of Samuel Parrott who resided on the farm now owned by S. G. Hunsicker, and is about one mile east of Williamsport. Samuel Parrott and wife, Samuel Manley and wife, George Frame, and E. Hunsicker have the credit of being among the first members. In 1831 Mr. Parrott was appointed leader of the class. The History of Pickaway County claims that at the time the class was formed, Jesse and Joseph Hays, local preachers, joined the society. This, undoubtedly, is a mistake. Jesse Hays' home was at that time and for some years afterward a regular preaching place, and a place for quarterly meetings. The Hays society became Hebron. The Pickaway History says that at that time, 1831, an effort was made to build a meeting house. The frame was erected but never finished, owing to the death of Mr. Parrott. Meetings were held, after this, alternately in the homes of Peter Hunsicker and James McFarland. In 1839 another effort was made to build a meeting house. Wesley Roe raised the subscription. Joseph Hurst, Lewis Manley, and William Summers were appointed trustees. A church some thirty-five by fifty feet was erected as the result of the labor of Mr. Roe. No date can be had of the completion of the building. However, as the dedication services were held in 1841, it is likely that it was completed about this time. Additional ground was purchased in 1864 and a brick building erected at the cost of four thousand dollars. This building was torn down in 1889 and replaced by one of greater dimension, and of modern architecture, at a cost of about ten thousand dollars.

CHAPTER NINE

We now have come down to the time when Deercreek Circuit is contracted to the four present appointments. The first division was made in 1810, when Paint Creek Circuit was organized from the territory of Deercreek.

The exact date of the second division is somewhat in dispute, but was about 1819, when Chillicothe Station was formed.

The third division was made in 1838 by striking off Frankfort Circuit. The fourth subtraction occurred in 1853, when all of the Pickaway County appointments were taken from the circuit and the New Holland Circuit erected. That circuit was divided later, and gave existence to Williamsport Circuit. Deercreek Circuit was now reduced to eight appointments. But all was not yet. In 1878 an experiment was made on another division, the fifth, dividing the circuit nearly east and west. The southern division was temporarily called

Deercreek Circuit, and A. B. Sniff placed on the work. George Sites supplied the northern division, and the circuit was called Clarksburg.

To Clarksburg Circuit was given Dry Run, Brown's Chapel, Asbury, and Clarksburg. The first three appointments named were among the oldest of the original appointments, and Brown's, no doubt, gave the name to the Circuit. The membership in the Clarksburg division objected strongly to giving up the name that the circuit had so long possessed. In 1880 the conference minutes report the southern division as Chillicothe Circuit, but the northern division is still called Clarksburg.

In 1883 the conference minutes report the two divisions as Deercreek Circuit, and Chillicothe Circuit. In a list of the preachers appointed to Deercreek Circuit, kept by William L. Brown, he notes that D. Mann was appointed to the work for 1882-1883, and that the name was changed from Clarksburg to Deercreek. So we find that the first assignment made to Deercreek Circuit in its present form and name was made in 1882, and that David Mann was the pastor.

If we were to be guided by the History of Ross County for our information regarding the organizations of the different societies now composing Deercreek Circuit we would be compelled to give to Dry Run the precedence of all in organizing. The date of the organization of the Dry Run society can not be definitely determined. The History of Ross County gives the date as being 1800. It states that in that year Henry and Thomas Bowdle, Thomas Withgott, and James Sisk moved in with their families from Maryland. They were Methodists, and the same year they formed themselves into a class under the ministration of Rev. Henry Smith, who, it is said, preached the first Methodist sermon in this region.

The date of the coming of these people is in dispute. The Bowdles, Withgotts, and Browns were near relatives. White Brown's second wife was a Withgott. Thomas, William, and Joseph Bowdle all married daughters of White Brown. Austin H. Brown, a grandson of White Brown, says that the Withgotts, the Bowdles, and the Browns all came to Ohio together. It is well established that White Brown sent a portion of his family to the "New Country" in 1801, and that he followed in 1802. Accepting the statement of Austin H. Brown as correct, the date of the organization of the Dry Run society is placed one or two years too early. The usual preaching place for the society was at the house of Thomas Bowdle in winter, and in the barn in the summer. The Ross County History says that in 1801 Levy Hurst, an ardent Methodist, moved in and was a valuable addition to the little band; also the Crabbs, Augustuses, Hubbards, and others. Thomas Bowdle was the first class leader, and after him Thomas Withgott. The first quarterly meeting for Deercreek Circuit was held at the house of Thomas Bowdle on February 14, 1808. In the year 1820 the society erected a log meeting house on the grounds on

which the present building stands. It was continuously occupied until 1845, when the present brick chapel was erected. Dry Run society has the credit of being, and of having been from its organization, one of the strongest and most intelligent societies on Deercreek Circuit.

In 1828 a Sunday School was organized. It is claimed that this was the first organization of the kind outside of Chillicothe. William Bowdle was elected president, Levi Hurst vice-president, Hooper Hurst secretary, Willis Hicks treasurer, and Joseph Bowdle, Reuben Withgott, John N. Hurst, Wesley Bowdle, and Steward Tootle managers. A superintendent was subsequently chosen, Hooper Hurst being elected to the position. When a superintendent was elected the offices of president, vice-president, and managers were abolished.

The membership of the society at this time, 1899, is about two hundred and twenty. The trustees are George Morrow, William Morrison, D. T. Hurst, E. F. Morrison, C. B. Hurst, and W. F. Bowdle. Class leaders are D. T. Hurst, E. F. Morrison, and W. E. Butler. Stewards, J. W. Bowdle, E. F. Morrison, and D. T. Hurst. Sunday School Superintendent, Rev. D. T. Hurst.

Brown's Chapel is in Deerfield Township, Ross County, and stands on the west bank of Deer Creek. The society was organized by John Sale in the cabin of White Brown, which stood near Hay Run, not far above its confluence with Deer Creek. John Sale visited this humble home on Christmas Day, 1802, and preached. After preaching he formed a class. The class consisted of six members of Mr. Brown's family, five of his old negro servants who had accompanied him from Delaware, and Mr. Clark and wife, thirteen in all. White Brown was appointed leader. The society was taken into the plan of the Old Scioto Circuit as a regular preaching place.

The next year Mr. Brown built a large barn on the old plan; two huge pens of round logs, set about twenty-five feet apart, but included under one roof. The space between the pens was floored with planks two inches thick and twenty inches broad. Each side of this space was weatherboarded closely, and large doors made for entrances. In this structure the people met to worship for fourteen years, excepting when it was too cold, when they met in Mr. Brown's house. In that barn such men as Sale, Laken, Asbury, Whatcoat, McKendry, and many others of much note preached to the people. In that building the funeral of Rev. Ralph Lotspeach was preached June 16, 1813, by Samuel Parker, while his remains lay enshrouded in death's robes before the sorrowing audience. The body was buried in a grave a few rods west of Mr. Brown's house. It remained there until a year or two ago, undisturbed, when parties interested searched for the remains, but only to be disappointed. All had decayed. When last we visited the place, a broken stone, which had been erected by his female friends, marked the spot where the ashes lay. The tombstone was carried away by the persons who desecrated

the consecrated ground. Although about two hundred bodies had been buried there, nothing now remains but a sand stone to mark the spot where the early pioneers were buried. On the sand stone is the simple inscription, "Liga." The stone marks the grave of one of Mr. Brown's faithful negro servants who found there this last resting place. All is now in an open field.

During a revival held by Rev. Joseph Hays, sixty persons were added to the society. This large increase made the society at Brown's the most important on the Old Scioto Circuit. The barn still accomodated the people in summer, and the cabin swelled with its audiences in the winter.

In 1817 a log meeting house was erected on Mr. Brown's farm, about one mile south of his residence. The date of the building of this house has been given by historians as being 1818. But the old Deercreek Record reports a quarterly meeting that was held in Brown's chapel July 26, 1817. The log church served the purpose of the society until 1835, when it was torn down and a frame built in its stead. In 1871 the frame house gave place to a beautiful and lasting brick church which is likely to stand for ages as a monument in memory of early Methodism in the Deercreek Valley. The Browns figured largely in erecting the last named structure. Miss Catharine Brown, deceased, daughter of Clement Brown, and sister of the late Thomas W. Brown, was instrumental in erecting the present structure. Two thousand dollars was bequeathed by her to be used by the society in its erection. A provision was made in the will that an additional three thousand should be raised so that a house should be erected worth five thousand dollars. The provisions were met, and the beautiful building speaks loud the praises of Catherine Brown. The society at Brown's Chapel was, for many years, one of the leading societies on Deercreek Circuit; but deaths, removals, and disagreements have caused it to grow weaker in the last few years. The membership at this time is one hundred and fifty.

The stewards of the society are David Parker and Marcus A. Baker. Trustees, David Parker, Marcua A. Baker, James H. Anderson, James McCollister, Isaac Adams, Ira Stephens, and George Hammand. Class leaders, David Parker, Margaret Baker, James McCollister, and Charles B. Warbinton. Sunday School superintendent, James McCollister.

In 1803 a camp meeting was held on Mr. Brown's farm on the site now occupied by the chapel and cemetery. At this camp meeting a great revival was experienced, and many were added to the society. John Sale had charge of the meeting. The second camp meeting was held in 1804, and was held in Hay Run Valley, between the residence of White Brown and the hill on which No. 4 school house stands. The next camp meeting was held in Deer Creek Valley at a point immediately below the mouth of Hay Run.

After the third camp meeting they were shifted from place to place until the last was held in the valley nearly opposite the place where the first was held in 1803. Rev. James Quinn says, in a biographical sketch of Mr. Brown, that camp meetings were held in the locality every year with but two exceptions, for thirty years. Austin H. Brown says that the last meeting was held in thevalley in 1853. These meetings were attended by thousands of people and were almost as widely known as Methodism itself.

We might say that all the leading lights of the Methodist organization of that day preached at the Brown camp meeting at one time or another during the time the meetings were held there. Bishop Asbury speaks in his journal of having attended meeting there. Asbury was a devoted friend of White Brown. We find in his journal a note, dated, Saturday, October 9, 1779. He notes, "I went to the forks and lodged with White Brown." This was while Bishop Asbury was traveling in the state of Delaware, and before Methodism had crossed the Allegheny mountains.

On the twenty-second of the same month, on Friday, Asbury notes in his journal that he preached at White Brown's. He adds, "I had some liberty, but it is a day of small things. We obtained some subscribers, and laid out an acre of ground for the purpose of erecting our preaching house." Asbury was again at Brown's January 21, 1780.

White Brown moved to Ohio in 1802, and we find in Asbury's journal the following: "Ohio, September 19, 1803. A day of settled rain; we sought a shelter at Edward Teal's. We set out and got bewildered in the woods, and lost our way upon Mount Pleasant. We judged it best to take the path to New Lancaster and try to secure our second appointment at Broad Cole's. After riding about twenty miles and again missing our way, we came in at three o'clock, and preached. We lodged at Mr. Daniel Van Meter's. Mr. Van Meter told me that a boy had cultivated about twelve acres which would yield him about seven hundred bushels of Indian corn; now what do these people want with slaves? The muddy prairie is five miles in length and a mile wide, more or less; it was, doubtless, once a lake; it is very fertile, but must be drained before it can be well cultivated. New Lancaster has nearly one hundred houses of all kinds, ill situated for health, on a low rich level through which creeps the still Hockhocking.

"Thursday 21. We came thirty miles to Brown's, on Deer Creek, Ross County. Our route brought us over the Pickaway Plains, seven miles long, three miles wide, and fertile; little hills covered with lofty trees here and there rise from the level and give a beautiful, picturesque appearance to the plains. At Thomas's we crossed the Scioto, now dwindled to a small body of water. On Friday I preached at Brown's; my text was 2 Tim. iv: 7-8. It was an open

season, with about three hundred hearers."

This was Bishop Asbury's first visit to the State of Ohio, and the reader will note that he pushed forward to the cabin of White Brown, on Hay Run, a tributary of Deer Creek, and that he preached to three hundred hearers. This was an immense audience to be gathered together on so short a notice, and to be gathered up in a sparcely populated wilderness. Asbury adds, "Saturday, 24. I rode to Chillicothe, fifteen miles through lands generally rich. We pass some of these mounds and entrenchments which still astonish all who visit this country and give rise to many conjectures respecting their origin. Shadows, clouds, and darkness rest and will rest upon them."

On September 7, 1805, Asbury again notes in his journal, "We rode to Deer Creek and dined with Mr. Davis. The evening found us at White Brown's. Sunday 8. I preached in the barn. My text was 'My Grace is Sufficient for Thee."

In 1807 Asbury again visited Ohio to meet the Western Conference at which the Deercreek Circuit was organized. He arrived in Chillicothe on the fourth of September, on Friday. On the Wednesday following he rode to Deer Creek. He says, "On Sabbath, 13, at the Deer Creek camp ground I gave them a discourse on 2 Cor. vi:1." On August 7, 1808, Asbury again arrived in Chillicothe. In his journal he enters that on Friday, the ninth, he went out to the camp ground at Deer Creek. He says, "Notwithstanding the rain, the work of God went on night and day. There were twenty-three traveling and local preachers on the ground; perhaps tents and wagons one hundred and twenty-five; and about two thousand people; forty souls professed converting Grace." Again, Asbury says on Saturday, September 9, 1809, "Dr. Tiffin received us kindly. After dinner we rode on to Deer Creek, and housed with White Brown. Sabbath 10. I preached in mine host's barn. Brother Lakin added an exhortation, and Brother Boehm gave them a discourse. At a late camp meeting I learn that seventy joined society. The prospects are great."

The Bishop again visited Chillicothe in 1810, but does not speak of having visited Deer Creek on this round. In 1811, Thursday, September 12, Asbury's journal says, "Thursday, crossed the Pickaway Plains to White Brown's." On this trip Mr. Asbury pushed on to Mad River.

Again we find the following in the journal: "Pennsylvania, Tuesday, September 1, 1812. A rude, rough ride brought us to Clark's, twenty-eight miles. Wednesday, we met my friend, Judge Van Meter, at the bottom of the Laurel Hill, with five hundred fat steers from his prairie in Ohio. . . . September, 24, Ohio. We rode over to Judge Van Meter's. On Friday I preached in the new house in Jefferson; we visited M'Dowel's, and lodged with White Brown on Saturday." Mr. Asbury made this trip to attend the sitting of the first session of the Ohio Conference.

Bishop Asbury's next and last visit to Ohio was in 1814. He did not visit Deer Creek on this visit. His health and strength had greatly failed and would not permit of extra labor or effort, and he was compelled to keep close to his work. Although not connected with the history of Brown's Chapel or the Deercreek Society, we feel like giving to the reader the following extract from Mr. Asbury's journal that he kept on his last journey through the state:

"Tuesday, August 18. To James Teal's. My infant weakness and entire dependence on the aid of others, the excessive heat and rough roads, together with certain other cases and things are trying to body and mind. Lord, Thou dost, and Thou wilt support a worm, and no man! Make me, O Lord, make me perfect."

"Friday, 21. We came through Circleville. What surprising mounds of earth! What hath done this? The large circles must have had water. Stopped at Jeffersonville. Saturday to William McDowell's. Sabbath 23, I preached at McDowell's. Tuesday I preached in great weakness in Chillicothe, but my help was with me. From the 24th to the 30th we are at Senator Worthington's. I pay my mite of worship in this amiable family in great weakness. The kind attentions that I receive are greatly beyond my deserts. Mrs. Worthington has taught her boys and girls, servants and children, to read the Holy Scriptures, and they are well instructed. I presume that the worship of God is kept up in this house, though neither of the heads thereof have attached themselves to any society of professed Christians. Sabbath, September 4. I made a feeble attempt at Lebanon. Tuesday, we arrived in Cincinnati. There is distress everywhere;—in the church, and abroad in the United States. I have discharged blood in coughing. We have progressed in our conference business very well. Bishop McKendree has been thrown from his horse and severely wounded in hip and ribs. The dividend of the Ohio Conference was seventy-four dollars to the unmarried, and one hundred and forty-four dollars to the married preachers and their wives. The news has just reached us of the descent of British in Maryland, and the burning of the public buildings in Washington."

Upon re-examination of Asbury's journal we find that he again visited Chillicothe in 1815, but says nothing of stopping at Deer Creek on that occasion. He died from the exhaustion of old age in 1816.

Thirty-three years was the time elapsed from the time of Asbury's first visit, as recorded in his journal, to the home of White Brown in 1779, until his last visit to his cabin in the wilderness in 1812. This long and faithful friendship between these two men shows in what estimation White Brown was held by Bishop Asbury, the great organizer and guardian of the Methodist Episcopal Church in America.

But to return to Brown's camp ground. Rev. James Quinn, in a

biography of White Brown, when speaking of the camp meetings held on his farm, says, "Here the precious seed of Gospel truth has been sown by holy men of God. O, ye men of God! The seed you sowed on Brown's camp ground has not all fallen by the wayside or among thorns or stony places; much, very much, has fallen in good ground, and ye may calculate on your sheaves, rejoicing. Father Brown believed that as many souls had been added to the church on his premises in forty years as were converted to God on the day of Pentecost; and I, having had charge of the district, including the circuit and society, for seven years, during two periods nineteen years apart, conclude this to be a moderate and safe estimate; for truly I have seen the arm of the Lord made gloriously bare on that lovely camp ground."

To the memory of White Brown the people of Deer Creek Valley owe a debt of gratitude. From the fruits of three marriages he left a numerous progeny that now stand high in the scale of civilization. Much more of interest might be said of this good man, but more can be told at the proper time by his biographer.

We shall turn our attention for a little while to the romantic spot he selected for his home and the home of Methodism. The vicinity where he settled in the Deer Creek Valley is of historic interest. The visit and experiences of Rev. David Jones in 1772-1773 to the Shawnee Indians which has been detailed in a former chapter is of much interest to the locality.

In 1794 a tragical scene was played upon the waters of Deer Creek, and not far from the mouth of Hay Run. The late Colonel John McDonald was a principal actor in the play, and when a child we have sat close beside the old veteran and heard him talk of the adventurers, the daring, and the suffering of the frontiersman by the hour. The story we give of the tragedy we have heard from his own lips; but our memory is refreshed by an account given of it in the Autobiography of the Rev. J. B. Finley.

Early in November of the year 1794 Mr. Lucas Sullivan, a land speculator and surveyor from Virginia, collected a company of twenty-one men to go on a surveying tour into the Scioto country. Attached to this company were three surveyors, John and Nathaniel Beasley, and Sullivan. John McDonald was connected with the company. Every man carried his own baggage and arms, consisting of a rifle, tomahawk, and scalping knife. They took Todd's Trace and pursued their journey till they came to Paint Creek at the old crossing. This crossing used to be called Reeves' Crossing, and was where the bridge spans the creek on the turnpike between Bourneville and Bainbridge. From thence they proceeded on their journey to Old Chillicothe, (Frankfort) and then on to Deer Creek, where they camped at the mouth of Hay Run.

In the morning McDonald, Sullivan, Colvin, and Murray went

down towards the mouth of the creek and took its meanderings back to the camp. As they returned, a flock of turkeys came flying toward them and perched upon the trees about them. McDonald and Murray were on the bank of the creek near a pile of driftwood. Murray, without reflecting a moment that the turkeys had been scared by someone, took a position by a tree and fired, killing a turkey. Murray stepped back to give place to McDonald, for there were more turkeys on the tree; and just as McDonald was about to fire, the sharp crack of a rifle fell on his ears, and turning instantly, he saw poor Murray fall to rise no more. Looking in the direction from whence the messenger of death came, he saw several Indians with their rifles leveled at him. Quick as thought he sprang over the bank into the creek. The Indians fired, but missed.

The Indians now resolved to take McDonald prisoner. The entire company made pursuit. For a distance of a hundred yards or more, after leaving the stream, the land was open and gave the Indians a fair chance to measure speed with the "pale face." McDonald succeeded in reaching a thick underbrush which gave him protection to allow him to "gather in his wind." The thicket was too small to allow him to make his escape unobserved. He was driven from his hiding place into the open woods, and was again compelled to call his legs into action. Now was a race for life.

The Indians were close in pursuit, with a young athlete in the advance, the entire company yelling like demons incarnate. For some moments McDonald thought that he could feel the young Indian grabbing at his collar. Finally he cast his eyes about and found that they were trying a flank movement on him, and also that he had gained several rods upon them. The object of the Indians was to chase him into a fallen tree top, and there make safe their captive. They succeeded in driving him into the tree top, but no doubt they were much chagrined to see him make a single bound and clear every limb of the fallen tree, lighting safely on the other side. This so astonished the Indians that they stood for a moment in amazement. This short halt put McDonald safely in the lead in the chase, but he was not yet out of reach of the rifles. The Indians again took up the pursuit, firing as they ran. Several bullets whizzed closely by, but failed to disable the desired captive.

At this juncture McDonald met Sullivan and three others of the company. Sullivan instantly threw away his compass and clung to his rifle. Their only safety was in rapid flight. The Indians were too numerous to encounter. As they ran the Indians kept shooting, one of the balls hitting Colvin's queue at the tie, which shocked him so much that he thought himself mortally wounded. But he was not yet ready to yield up his life, and with a renewed effort he increased his speed and arrived at the camp, reporting that he believed all were killed but himself.

Those at the camp took a rapid flight to the east. McDonald and his comrades ran to the high lands east of the bottom, and after running three miles struck a prairie. Casting their eyes over it they discovered four Indians trotting along the trace. McDonald and his party concealed themselves in the tall grass until the Indians passed out of sight.

After remaining there for some time they went to the camp and found it deserted. Just as they were about to leave the camp they espied a note stuck in a split stick saying, "If you come, follow the trail." It was then sundown, and they knew that they would not be able to follow the trail after dark.

After dark they steered their course by starlight. They traveled a distance of eight or nine miles. It was a cold, dreary night, and the leaves being frozen, the sound of their footsteps could be heard a long distance. All at once they heard something break and run as it were a gang of buffaloes. At this they halted and remained silent for some time. After a while the fugitives could be heard coming back quietly. Supposing it might be their companions, McDonald and McCormick concluded to creep up slowly and see. They advanced until they could hear them cracking hazel nuts with their teeth. They also heard them whisper to one another, but could not tell what they said, or whether they were Indians or white men. They cautiously returned to Sullivan, and the company, after deliberation, concluded to call, which they did and found to their joy that it was their comrades. They had mutual rejoicings in meeting again; but poor Murray was left alone in the creek, his body prey for wild animals. The company abandoned their enterprise and returned to their homes.

We remember well of hearing the old veteran relate the above story, and although nearly sixty years had passed since the incident, the old man's eyes would flash with fire and his hair almost stand on end at the thought of the narrow escape he made. The scene, if played now upon one of our fashionable stages, would be exciting in the extreme.

The site of the camp of these surveyors was marked for a long time by it having been located in a black walnut grove in the valley near the mouth of Hay Run. But a few years after the scene was enacted there, White Brown purchased the ground, and the third camp meeting was held on almost the self-same spot.

During Lord Dunmore's war with the Indians in 1774, the Shawnees of all the Deer Creek country assembled at Pickaweeke, and were joined by their kindred from Chillicaathee, and marched to Point Pleasant to battle in defense of their homes. Simon Kenton passed over these grounds during his captivity while on his way north to the lakes.

The first sawmill of the country was built in this neighborhood.

One of the first grist mills of the country did duty on the lands of Mr. Brown. The Methodist society organized in White Brown's cabin was the third outside of Chillicothe. Brown's Chapel was one of the first meeting houses erected in all the country.

If the reader should ask why all these first events and occurrences in that vicinity, we should answer that nature made the spot one of the most beautiful and inviting under the canopy of heaven. The deeply wooded forest with its crystal streams flowing through the rich and fertile valleys that were so beautifully decorated with rising hills and undulated plains, charmed the red man into remaining within the bosom of the great wilderness and dwell in peace with Nature's God. When the white man found his way into the forest paradise he too, was overwhelmed by its beauty and grandeur, and resolved to take up his abode there and share the richness of the forest, the stream, and the fertile valley. The spot where White Brown built his home was, undoubtedly, in Nature's garb one of the enchanting spots of the earth. The chapel, only about one mile southeast of the house, stands on an elevation above Deer Creek where miles of the valley can be taken in at a glance. There, to-day, can be found the last resting place of the early pioneers, surrounded by generations of the dead that have followed after. There the public cemetary has been established, and hundreds of monuments, erected at great cost, speak loud the memory of generations past. Only a few hundred yards to the south of the church and cemetery stands one of those mounds of which Bishop Asbury spoke when on his first journey to the vicinity. It is one of the most beautiful in all the Scioto Valley. It is a grave of prehistoric date, and in its magnitude and dignity seems to stand sentinel over the graves of lesser importance in the modern cemetery. Some years since, an archaeologist penetrated the mound and exposed to view the skelton of one of the prehistoric race. One of our former townsmen, Mr. S. M. Brown, being present, composed the following stanzas, addressed to the remains:

Out from the ages past,
Out from the earth, at last,
Thy ghostly form is cast
Athwart my way!

What is thy errand here,
That now thou dost appear,
A hideous visitor
To realms of day?

In silence thou has slept
Beneath the mould, unwept;
Life's secret thou has kept
Secure and long.

Speak, if thou canst, old clay!
Let death no longer lay
A pledge of secrecy
Upon thy tongue.

When thou, with all the rest,
This favored land possessed,
What was life's eager quest?
I fain would know.

Wast thou a warrior then,
Fierce as the Saracen,
Feared by thy fellow men,
To all a foe?

Rov'dst thou with others, rude,
Untamed and unsubdued,
Thy restless hands imbrued
With human blood?

Did passion then control
Thy life, and teach thy soul
To seek no other goal
As higher good?

Or peaceful didst thou dwell,
Within this woodland dell,
Where ancient mounds now tell
Tales of the past?

Spent thou each fleeting year
With wife and children near,
Untouched by scath and fear
While life did last?

Did nature bounteously
Thy simple needs supply;
Or didst thou toil as I,
Day in and out?

With weary brawn and brain
Life's comforts to obtain,
Thy bones oft racked with pain,
Thy soul with doubt?

Perhaps thy ancient bones
Wore royal flesh and crowns,
And palaces and thrones
Were all thine own;

Perhaps these mounds proclaim
The greatness of thy name,
Thy glory here and fame
To us alone!

With studied care I trace
Th'achievements of thy race,
In circle, mound, and place
Of stone and clay.

I seek, howe'er, in vain
The secret here to gain,
Which can to me explain
Their mystery.

Why toiled thy people here
These massive mounds to rear?
Were they for sepulture
Of honored dead?

Their purposes unfold;
Speak, thou intruder bold!
What meant these records old,
Of ages fled?

A thousand years or more
Have passed since first this shore
Was thickly peopled o'er
From sea to sea

With myriads of men
Whose fate and origin
Lives not in human ken,
Or history.

Canst thou reveal to me
The land beyond the sea,
Whence came thy ancestry
In ages past?

And tell me how and when
Thy vanished countrymen
Discovered this domain
So new and vast?

Me thinks that thou alone
Canst make their annuals known,
And from oblivion
Recall again

Thy people's life and thought,
Their deeds of valor wrought,
The truth and errors taught
By sages then.

Alas! While yet I gaze
Upon thy leering face
(Half hid in the embrace
Of friendly mould),

Thy form consumed with rust,
Fast crumbles into dust;
And now thy story must
Remain untold.

Old visitor, adieu!
I turn from thee to view
The living, and renew
Life's rugged way;
Voiceless and silent still
Thy dust shall rest, until
The ages shall fulfill
Time's destiny!

CHAPTER TEN

Lower Egypt, now called Asbury, is next in order of organization of the societies now composing Deercreek Circuit. It is impossible to give the exact date of the organization of the first class, but tradition says that it was previous to 1805. It is claimed that Joseph Timmons, King of Egypt, Neddy Timmons, and Harry Corkwell were among the organizers. The names of William Timmons and Edward Timmons appear on the Deercreek Record in 1808 as leaders. It is known that Edward Timmons was a resident of the community, having lived and died on the farm now owned by Martin Hickel, which is situated about one-half mile to the northeast of the site where the church now stands. The following persons were residents of the community, and their names appear on the record as official members for the circuit: William Bailey, 1815, leader; Zacariah Pepper, 1816, leader; Isacar Pepper, 1817, leader. The names of John Hill, John Holloway, and Ephriam Noles all appear in 1824 as class leaders.

Tradition says that the first meeting house was erected for the use of the society in 1814; but the old Deercreek record makes mention of no meeting house at that point until 1824. At that date a quarterly meeting was held, according with the record, at the Lower Egypt meeting house, on October twenty-fourth. The minutes report as present: G. R. Jones, P. E.; James Collard and Nathan Walker, circuit preachers; Stephen Timmons, David Maddox, and John Summerset, local preachers; William Bowdle, Richard Hoddy, John Holloway, Ephriam Noles, and Jacob Hosselton, leaders. The first meeting house was built of rough logs, very carelessly thrown together, with windows high up from the ground. The windows, at least in the beginning, were of greased paper. In the early days of Methodism it was necessary to make the windows in the churches high up for protection. The Methodists were so despised that rocks or missiles of various kinds were frequently hurled through the windows to disturb the congregations. When the windows were placed high up the missle would pass over the head of a person sitting down and do no special harm. Again, the Methodist society was, to a certain extent, a secret society. All class meetings and love feasts were strictly private. No one was admitted more than once unless a member of the society. The high windows prevented outsiders from looking in.

The building that succeeded the log was erected in 1853 on the site of the first one, which was burned down. It was a very comfortable frame about thirty by forty feet square. That building served the people until 1892, when a very respectable chapel was erected. The ground occupied by these buildings consisted of four acres, donated to the Egypt settlement by Henry Massie for church purposes. The present building was erected during the ministration of Rev. N. A. Palmer. The society was not strong, and the members were poor, and the undertaking was a heroic one for the times. While the members of the society were poor, they were earnest and had the confidence and sympathy of the country round about. All went to work with a will, relying much upon the energy and push of the pastor, whose enthusiasm inspired the same spirit in the membership. The church trustees at the time were A. J. Tharp, William H. Taylor, Martin Zellers, Isaac Hickel, and George W. Farlow. The building was erected at the cost of about eighteen hundred dollars. The work was done by the day, with A. J. Tharp as boss workman. Jacob Fillinger laid the foundation. The carpenter work was done by A. J. Tharp, Kenton Core, J. M. Bowen, and William Jones. The painting was done by Charles Glazier. It was dedicated on October 30, 1892, the dedicatory sermon being preached by David Moore, D. D.

The trustees of the church at the present time are Martin Zellers, Isaac Hickel, George W. Farlow, William Taylor, David Weaver, Allen Evans, and John B. Willis. Stewards, Martin Zellers and Joseph Jester. Sunday School suuperintendent, Martin Zellers. Class leaders, Martin Zellers, Isaac Hickel, and Merritt Rose. The membership is one hundred and sixty.

The society at Asbury has seen many hardships and discouragements. When the country round about was settled, a large percent of the inhabitants were wild and reckless, giving but little heed to the Sabbath day or the laws of the country. This class of citizens gave much trouble to the congregations that gathered for their devotions. The rowdies would collect in numbers and spend their time in drinking, gambling, horse racing, shooting, etc. etc. Others would enter the house and behave in such a manner as to disturb the congregations. This state of affairs continued for more than two generations. "Like begets like" was truly demonstrated. A higher form of civilization has at last dawned upon the community. The people have been educated up to a higher level. The law was enforced against the rowdies until they learned to fear and then to love it. The society at this time is in a prosperous condition, and a bright future awaits it. The Timmonses, the Farlows, the Vosses, and the Holloways have figured prominently in the society. Christopher Hickel was an influential member in his day. His children follow after him. Levi Godden, while an uneducated man, exerted a great influence for good in the society. His earnestness, simplicity of mind,

thorough devotion, and enthusiasm, combined to make him a strong factor in the society. He was gifted in prayer and song, and it was his custom to make the welkin ring around old Asbury with his hallelujahs. On June 14, 1891, a beautiful Sabbath morning, his life went out in a flash, and his spirit was wafted to its immortal home.

Of the later members that have been active in the upbuilding of the society we should make mention of Riley Collins and wife, and M. H. Clarke and wife, Clara Core Clarke. The Clarks became connected with the society in 1876, and were very zealous workers until their removal to Greenfield, Ohio, in 1897.

The name "Egypt" was given to the locality during the first decade of the nineteenth century. Tradition gives two stories of the origin of the name. The first is that Henry Massie owned eleven hundred acres of land in the vicinity, which is now the northwest corner of Deerfield Township, Ross County, and that he sold all but fifty acres to settlers. Of the fifty acres not sold he donated forty-six acres to what he called the Egypt Settlement, for school purposes. The remaining four acres he deeded for church purposes. It is claimed that he gave the name "Egypt" to the neighborhood.

The other story is that Rev. Stephen Timmons, who emigrated to this state from Maryland in December, 1802, and settled in Robin's prairie on Waugh's Run, induced a large number of people in the states of Delaware and Maryland to come out to this "most beautiful country in the world" and establish homes. That seventy people, men, women, and children, arrived at his cabin in December, 1804. These people he helped to shelter and to feed until the following spring, when all provided in some way or other for their own support. Quite a number of them settled in the neighborhood now called "Egypt." Here they established their homes. It is said that Joseph Timmons was among the number. We have the evidence that he was a very early resident of the neighborhood, and owned and lived on lands now owned by Elijah Evans, which are situated directly west of Asbury church, about one-fourth mile. It is claimed that Joseph Timmons succeeded in raising large crops of corn on his lands when many others failed with their crops. The unfortunate people would go to Mr. Timmons for corn, and those who had money to buy were turned away, but those who were in distress were furnished corn without price. For the reason of his liberality and the plentifulness of his corn the locality was called "Egypt", and he was called the "King of Egypt". It is known that Joesph Timmons was a leading character, not only in the immediate community, but at large. During the War of 1812 between the United States and the British and Indians, Joseph Timmons was made captain of a pack-horse company. The duties of that company were to carry supplies to our army on the lakes. Each member of the company had five horses loaded down to the extent of their ability, and Mr.

Timmons had the responsibility of its safe delivery. A great portion of the country was a wilderness, and bodies of Idians were liable to intercept them at any time.

Of the number of the men who were under the command of Captain Timmons, the names of only five can be collected, and they only by tradition. The names are as follows: Pernel Dennis, Joshua Tully, John Bennett, Robert Hill, and Isaac King.

Many good people have been connecred with the society at Asbury whose names have gone with the flight of time, and can be recalled only in that last and eternal Day.

CLARKSBURG SOCIETY

The last of the societies now composing Deercreek Circuit to organize was Clarksburg. The exact date of the organization has not been preserved, but was sometime during the year 1835. The society purchased, during that year, inlots No. 59 and 60, lying at the southern extremity and on the west side of Third Street. The property was purchased of Noah Justice, and on it was a potter's shop, built of brick. In this shop were held the meetings of the society until 1837, when it was torn down and rebuilt. The house, when completed, was rough and uncomely, and inadequate to accommodate the congregations.

In the absence of records and living witnesses we are unable to give the names of the members of the first class that was organized, but it is thought that John McCafferty and John Chestnut were of the first class. William Lamden Brown, at the time of his death, held the oldest membership in the society. To-day J. M. Reeves is the senior member, having joined the society in 1843. He has been an official member nearly, or quite all, of that time, and has been a main pillar in the church. He has been a strong factor in building two churches for the use of the society. In 1853 the house built from the potter shop brick was torn down and the brick sold to different ones in the community and the proceeds applied towards the erection of a new meeting house. A frame building was erected that year on the same ground. Its size was forty by sixty feet, andit was very substantially built. The building served the society for forty-one years, and might have accommodated the people many years longer by expending a few hundred dollars in repairs. The moving spirit in erecting a new building was J. M. Reeves. It was his desire that a more beautiful and lasting structure should be erected during his life-time. To stimulate the people to action he made a proposition to donate one thousand dollars towards its erection. In the year 1892 a formal action was taken towards erecting a new building. It was

decided that the new structure should be erected on the site of the old one, and that the many graves that occupied the grounds surrounding the house should give up the dead and the remains be reinterred in the beautiful township cemetery at Brown's Chapel. The bodies were to be removed without any expense to the relatives or friends of the dead. A protest was made by a few individuals to the removal, and litigations were likely to arise and retard the progress of the building. It was decided to sell the old building and purchase a new site upon which to erect the new.

A very appropriate piece of ground was purchased of J. F. Brown, Esq., on High Street, for the sum of one thousand dollars, Mr. Brown donating one hundred and fifty dollars towards the erection of the church.

A plan or design for the new building was drawn by the pastor, Rev. N. A. Palmer, and submitted to the board of trustees for their approval, and was adopted. The trustees then appointed Rev. N. A. Palmer, I. N. Peairs, and D. Q. Jamison as a building committee. Joseph Wilkins was secretary for the board of trustees, and J. M. Graham treasurer. They served in the same capacity for the building committee. In the spring of 1893 ground was broken for the foundation and the building pushed forward until the walls were erected and covered. This being done, it was thought best that the walls be allowed to settle and dry out thoroughly before completing the woodwork. In the spring of 1894 the work was resumed and pushed forward to completion. The brick were laid by the thousand, the contractor being John Heiser. The plastering was done by James Bowman, by the yard. All other work was done by the day.

The boss carpenter was John B. Downing for the body of the building, while the gables and the spire were built by Circleville mechanics. The finish in the interior was put up by John B. Downing and Kenton Core. The painting was done by M. J. McCrum.

A very serious and irreparable loss to the building committee occurred on the eighteenth day of May, 1893, in the death of D. Q. Jamison. He had been a very zealous and effective worker in obtaining subscriptions and performing other duties that required an active business mind. T. J. Timmons was appointed his successor.

July 22, 1894, was set for Dedication Day. On Friday evening previous to that day, the building committee met with the secretary and treasurer to adjust accounts for the purpose of determing how much funds it would be necessary to raise to enable them to dedicate. A running account had been kept that indicated that one thousand dollars would approximate the amount, and the committee was calculating accordingly. A careful scrutiny of the books showed the committee to be in debt to the amount of eighteen hundred dollars.

The committee could not believe their own figures, and the books were gone over and over again; but the amount was stubborn

and would not change. The indications were that the amount could not possibly be raised. A drought was on the farmers and all were discouraged. The corn was wilting in the fields and the pastures were burning up. The hog cholera was doing its work among the swine, and to cap the climax the great "Bankers' Panic" was threatening the destruction of all business in the country.

Saturday was a gloomy, very gloomy, day for the committee. Courage had so far forsaken them that none could announce to the public the amount necessary to liquidate the debt. The sun was still burning vegetation to a crisp, and the dust and heat was almost unbearable. When the sun went down not a cloud o'ercast the sky. But when all were slumbering and dreaming of to-morrow the clouds gathered from the east and from the west, and when they had met they poured down into the bosom of mother earth a most bountiful rain that quenched the thirst of the vegetable world and supplied the streams with water for the suffering brutes, and drove the dust from the air and washed it from the streets and highways. When the morning awoke all nature was changed. The parching heat had been displaced by a cool and bracing breeze; the twisted corn and wilted vine sprang into life and encouraged the human heart that it too responded, and all together thanked the God of nature that He had arranged and done all things so wisely and well.

The Sabbath morning sun arose in all its grandeur and magnificence. Courage was prominent on the countenance of every individual. The day was simply grand, and seemed to be arranged especially for dedication day. The people came from near and from afar. When the time arrived for the forenoon service, the chapel was crowded to overflowing. David H. Moore, D. D., had charge of the services. After a very appropriate and interesting sermon by Rev. Moore, he appealed to the congregation in his unique and goodhumored way for help to liquidate the debt that hung over the new building. Before the day had passed the debt was arranged for and the house dedicated.

The total cost of the building was sixty-five hundred and seventy-five dollars. The itemized account is as follows: Brick, $800.00; Lime, $121.00; Lumber, $1,381.00; Laying brick, $611.00; General Labor, $900.00; Tin work, $142.00; Hardware, $175.00; Plastering, $148.00; Glass, $340.00; Stone work, $225.00; Paint, $52.00; Furniture $908.00; Architect, $50.00; Hauling, $162.00; Tile, $6.00; Furnace, $265.00; Lighting, $126.00; Carpet, $103.00; Stationery, $4.00; Printing , $4.00; Miscellaneous, $52.00; Total . . . $6,575.00.

At the time of the dedication of the house the walls were unfinished, being left in the rough brown state for future frescoing. In this condition they remained until the summer of 1899, when they were beautifully decorated in water colors at a cost of two

hundred and eighty dollars. The chief mover in frescoing the church was Mrs. Martha Mowbray. The ladies of the society conceived the idea of making an historical quilt, on which would be worked in silk the names of such persons as might be presented and a given sum of money paid for the space. Mrs. Mowbray was the motive power in the matter, she securing the majority of the names and doing a great majority of the needle work. The amount sufficient to do the painting was secured and the work performed in the most artistic manner.

The large front window was furnished by J. M. Reeves, and is a memorial of his first wife, Sarah A. Reeves, who was a granddaughter of White Brown. It was purchased at a cost of one hundred and fifty dollars. The double window in the east end was purchased by Willis Graham and wife, Julia, at a cost of thirty-five dollars, and was dedicated to Rev. N. A. Palmer and wife.

Let it be said that the building committee who had the charge of the erection of the church building won the entire confidence of the public, having proved themselves faithful, honest, and energetic, and thorough business men.

On the Saturday evening previous to the church dedication a "good-bye" meeting was held in the old building. More than a generation had come and gone since its erection, and many a sad heart was created by its evacuation. The following notice appeared in a newspaper published by D. F. Shriner, which was called "The Clarksburg Telegraph." The article is supposed to be from the pen of the editor.

"THE LAST MEETING IN THE OLD CHURCH."

"Such is the wording of the elegant program for the dedication of the new church at Clarksburg. Oh, what memories must throng about this event! The last meeting in the old house whose very rafters have reverberated the shouts of joy of souls redeemed from sin through the Blood of the Lamb; of songs of praise; of anthems of joy and gladness; the walls that echoed and re-echoed the groans of the penitent; the sighs and moans of grief-stricken friends at the loss of a dear one; all, all come back to us as we read these words, 'The last meeting in the old church.'

"Good-bye, old friend! How emblematic of the years that have fled and left their relentless marks! How like this human life! The old, notwithstanding the many virtues that may cluster round, must give way to the new. It is the inevitable law of progress. And when we pass into the new, may we not leave our grace behind, nor be exalted in our own importance, but carry that love of God and Christian humility into the newly constructed Temple of the Most High. Let us feel that God has, indeed, been good to us in providing a more sightly and convenient house in which to gather from the world

and retain within its fold those who are looking forward, with an eye of faith, to the occupancy of that other 'house not built with hands, eternal in the skies.' "

The membership of the society is now three hundred and thirty. The official members are as follows: Class leaders, J. M. Reeves, Frank A. Mumford, Mrs. M. J. Mowbray, I. N. Peairs, Joseph Wilkins, Riley Collins, and Oscar W. Morgan; Trustees, I. N. Peairs, Joseph Wilkins, T. J. Timmons, J. M. Reeves, J. M. Graham, F. E. Coover, John F. Skinner, John H. Voss, and Jasper Dawson; Stewards, J. M. Graham and F. E. Coover; District steward, J. M. Reeves; Sunday School superintendent, Joseph Wilkins.

Clarksburg is the oldest town on the waters of Deer Creek, having been laid out in the year 1817. Wm. Clark was the founder. He located in the vicinity early in the settlement of the country. He was the father of the late Judge Milton L. Clark. No history of him is left to us other than that the town was laid out by him. His body was buried a few rods south of the village, on an elevated piece of land. A little rivulet, called Spring Branch, courses along a little ways to the north, and the Chillicothe and Clarksburg turnpike a few yards to the east of the spot where the remains were deposited. It is an open field, and not a stone marks the spot where lies the mortal dust.

The site selected for the laying out of the town could not have been excelled for natural beauty in all the country. The land is slightly undulating, and the natural drainage is perfect. Hay Run, a most beautiful and healthy stream, skirts the village on the east, and Plum Run borders it on the north, while Spring Branch crosses the southwest corner and then defines its southern boundary. The original town plat contained seventy-two inlots and several outlots. In 1850 Andrew Baughman made an addition of sixteen inlots. In 1882 E. W. Templin and D. Q. Jamison purchased of Dr. J. M. Evans a piece of land north of the Baughman addition and laid it out into thirty-two lots. In the year 1884 C. Maddux purchased eight acres of land lying on the western boundary of the village and laid it out into town lots. Before the lots were sold by him he became involved indebt, and they were sold at auction by other parties to satisfy creditors. All the land west of the M. E. parsonage and south of High street which is now built by with residences has never been regularly laid out into lots. Six streets parallel each other and run nearly north and south; when running north they vary seventeen degrees west. Beginning on the east, the streets are named respectively, Water, Main, Third, Fourth, Fifth, and Sixth. Two streets cross the six streets at right angles. The northermost one is called North Street, and the other, High street.

George Smith established a general store the same year that the town was laid out. James Timmons opened the first tavern for the accommodation of travelers. A school house was built of logs in

1820. George Smith was the prime mover. The town now possesses one of the best graded schools in the country, the average daily attendance being about one hundred and forty. The population of the village is near five hundred.

CHAPTER ELEVEN

Parsonages on Deercreek Circuit.

The first ambition of a man in all civilized countries is to be the 'proud possessor' of a home; to have a place in the wide domain that he can call his own, where he may rest, enjoy, and meditate at his own good pleasure; a place where he can assemble his family around the hearth-stone of love and affection where they may sympathize with one another in cares and sorrows, and relieve the suffering when disease and affliction come. "There is no place like home."

It is the desire of every man to be elevated to a position of greater ease than that enjoyed by the Savior when here upon earth. Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." The early itinerant Methodist preacher could exclaim in the language of the Savior, "The foxes have holes, the birds of the air have nests; but the Methodist itinerant has not where to lay his head." He was a nomad, a wanderer. His bed was not infrequently the earth, without a pillow to rest his head; and the canopy heaven was his covering, while the stars, God's sentinels, kept watch over his slumbers.

The first move towards furnishing a house for the accomodation of the preachers was at a quarterly meeting held for Scioto Circuit at the residence of White Brown on Deer Creek, September 7, 1804. A committee consisting of White Brown, William Karen, Lewis Foster, and John Shields was appointed to draw up a subscription for the purpose of purchasing land to build a house and make improvements thereon for the accommodation of the traveling preachers, and the use of Scioto Circuit. No further mention is made in any record now to be found until we find in the record of Deercreek circuit an entry made at a quarterly meeting held at White Brown's, Saturday, August 14, 1813, which reads as follows:

"The conference proceeded to appoint trustees for the preacher's house for the circuit, when it was resolved that there should be seven trustees appointed to said house and the lot of land thereto attached; whereupon Henry Bowdle, William Bowdle, Alexander Rowen, William Timmons, Levi Hurst, Joseph Bowdle, and William McDowell were nominated and appointed trustees as aforesaid."

If tradition is correct, this house was located in the Dry Run community, and was on an elevation above and a few rods distant from a branch of Dry Run which gave to the locality its name. The land is now owned by Daniel Vollmar, and is known as the Withgott homestead. It was situated in the heart of a dense wilderness among the Dry Run hills, and was a hunter's paradise. The hermit could not have selected a more secluded spot to while away his life in solitude. The building still stands, a model of workmanship of the early pioneer. It is a two story log, with four rooms. The logs were hewn, but are as smooth as if they had been sawed and dressed with a plane. The walls stand as erect as if they had been built but a decade, while the logs are in a perfect state of preservation. The notching and fitting together of the logs at the corners is executed as well as if it had been done by a cabinet maker with great care. A one story addition has been erected in later years.

An extract from "Highways and Hedges" by John Stewart, descriptive of the locality and his experience there while located on Deercreek Circuit during the conference year of 1826-1827 might interest the reader. He says, "The parsonage on this circuit was in a country place, on Dry Run. It was a hewed log house, and embowered in a beautiful maple forest. The nearest neighbors were about a quarter of a mile distant, so that, except when the forest was stripped of its foliage, we were entirely out of sight of any other human habitation. The neighbors were constant and lavish in their attentions to my family, sending in supplies almost daily of what was needed for our comfort, and usually some one of the neighbor girls would come to stay with the family at night when I was absent on the circuit. On Sabbath, too, some one of the neighbors would call to assist the family to church. But, with all this kind attention, the isolated location of the parsonage caused us much inconvenience."

"On one occasion, in my absence, my companion was waked at night by the difficult breathing of our second son. She found that he was suffering with a very severe attack of croup, and before it was possible for her to prepare any such remedy as was within reach he appeared to be gasping in the very embrace of death. It was impracticable to send to any of the neighbors. But, by the blessing of God on her endeavors, the violence of the disease was arrested, and the child recovered."

"on another occasion while the boys were playing in the forest near the house, one of them by accident severely wounded the other with a tomahawk. The screams of the boys, one of them screaming with fright and the other with pain, soon called my companion to the place. She carried the wounded one in her arms to the house and held the mangled member tightly in her hands so as to prevent as much as possible the flowing of blood, until the oldest son, a little boy only six years old, ran to the nearest neighbor, a quarter of a

mile distant, and obtained assistance."

"The spring from which we obtained water was about eighty rods distant, and when we were without older company to care for the little ones, their mother made this arrangement with them to prevent them getting into danger in her absence to get water. The oldest boy was put at the cradle, with instructions to rock the cradle, and the second boy took his station by the side of a chair, to which he was tied with a string. He became so accustomed to this performance that as soon as he would see his mother get the water-pail he would hurry to hunt up the string and place himself in position for his temporary imprisonment. It was impossible for me to arrange my plan as to avoid being absent from home very much of the time. In this retired place our third son, Daniel Asbury, was given to us, a lovely babe, but destined to be soon transferred to the companionship of the blessed above."

"About the middle of the year my wife was taken down with typhoid fever. One of the most skilled physicians attended her, and was most faithful in doing all that he could do; but she grew worse and worse, until the physician despaired of her recovery. He said that he never read of but one case of recovery where the symptoms were as bad as hers. He left, expecting that she would die that night."

"The impression had been strong on her mind from the beginning that she would not recover; and being exceedingly happy in the presence of the Savior and the hope of heaven, she was much averse to taking medicine. At her request the children were brought to her bedside; she embraced them, and gave her dying counsel and charge to the boys, then gave me directions in regard to her burial. She requested that brother Biglow should preach, and selected as the text, 'Be ye also ready'; and sent as a message to her parents and friends the triumphant language of Paul, 'I have fought the good fight, I have finished the course, etc.' Ah, who can tell the feelings of my heart!"

"Now I had no place to go but to the Great Physician. His eye was on me and upon these little ones. He could sanctify the most simple remedies for the accomplishment of the most wonderful cures, or He could work independent of means. And if in answer to prayer he raised up Paul's friend lest he should have sorrow upon sorrow, why should be not hearken to me? He did, and that night she began to amend. The physician, learning that she was still living, returned to see her; and she recovered rapidly, so that in a few weeks she was able to resume the care of her house again. But before she was thoroughly recovered, the infant was seized with cholera infantum. Dr. Demming, the noble hearted and skillful physician of Old Town, now Frankfort, invited us to bring the child to his house, where he could give it more constant attention. We did so; but it pleased the Lord that little Daniel Asbury should be transferred to a

better home than he could have on earth."

"On the day that he would have been nine months old we laid his remains away in the village cemetery. And now we realize a pang incident to our itinerant vocation that we had not known before. The forms of our loved ones are destined to be scattered, and we shall not have the sad privilege of often visiting the graves of our loved ones. But then, thank God! there will be a resurrection of the dead, and the fragments of the family shall be gathered together in that great Day."

At the conference following the year referred to by Rev. Stewart he was again appointed to Deercreek Circuit. He did not desire that his family should remain another year in the solitude of the wilderness. His friends had been kind and dear; but all that the locality could offer did not induce him to dwell in the romantic forest home. He removed his family to the village of Greenfield where he resided during his stay on the circuit.

The second parsonage was located in Clarksburg. In 1845 inlot No. 62 was purchased of a Miss Voss at a cost of $250.00. This lot is situated on the southwest corner of High and Third streets, and is beautifully located. When purchased for the use of the circuit it had on it a very small frame building which stood on the west half of the lot. In this little and inconvenient house the preachers lived for four years. The first to occupy the building was B. L. Jefferson.

The third parsonage of the circuit was built on the same lot on which the last spoken of stood, but on the eastern half of the lot. It was erected by William Claypool and Thomas Hurtt, of Frankfort, in 1849, at a cost of $875.00. It was a one story building, and contained four rooms and a hall-way. The first preacher to live in this house was A. Nelson. During the year that R. Pitzer was on the circuit, 1860-1861, an addition of a summer kitchen and smoke house was made at a cost of $100.00.

In 1870 Z. W. Fagan was assigned to the circuit and remained three years. During his residence in the parsonage it went through a great change. The roof was one of the old fashioned, 'cutting-off-close-ups', and did not have sufficient pitch to shed the water readily. Rev. Fagan was a good mechanic, and proposed to take the building down to the square and use rafters of sufficient length to give room for two rooms in the attic. The trustees agreed to the proposition, and the work was pushed forward to completion, Rev. Fagan taking the lead as boss workman. While he and one of the mechanics were at work weatherboarding the west the west gable, the scaffold gave way and precipitated its occupants to the ground. Both were badly shaken up, but Mr. Cease was unable to rise, having sustained a fracture of the leg. Rev. Fagan soon recovered from the shock that he received, and rendered much assistance to Mr. Cease. Other workmen were employed, and the repairs completed at a cost of $650.00.

David Mann was assigned to the circuit in 1882 and remained

three years. While he was on the work the old and dilapidated portico that shaded the front door was torn down and a neat veranda erected in its stead. The cost of this addition was about $50.00.

In 1888 the parsonage trustees determined to build a new parsonage. In February, 1888, a contract was made with James Brown to erect said house at a cost of $1,800.00. On the eighth of the following August it was completed and presented to Deercreek Circuit. It was erected immediately west of the one standing and occupied by Rev. George Cherrington. The new building contains eight rooms, conveniently arranged.

The old building was sold to parties that cut it in two and moved each half to near the north end of Fourth Street, and two very comfortable and respectable houses were made of the two parts.

The dedication of the new parsonage occurred on August 8, 1888. It was made the occasion of a social gathering at which the twentieth wedding anniversary of the pastor, George Cherrington, and his wife, Ophelia, was celebrated. Many from different parts of the circuit assembled to enjoy the occasion. The forenoon exercises related to the old parsonages that had preceeded the new. Prayer was offered by Rev. Robert Callahan. Richard W. Bowdle, a veteran local preacher, delivered a very interesting address, in which he gave a description of the first parsonage of the circuit on Dry Run. James M. Reeves then spoke with great interest, giving a general history of the parsonages and speaking of the things of the most interest that had been connected with their history.

Next was an address by the presiding elder, I. B. Bradrick. He congratulated the circuit on having one of the most beautiful and convenient parsonages in the Ohio conference. Rev. Callahan, a former pastor, then made a witty and good humored address that was enjoyed by all. He said that the most important part of the program was yet to come, referring to the exercises to be performed around a table that was being spread by the ladies.

Following Rev. Callahan's address dinner was announced, and the richness of the table verified Mr. Callahan's prediction.

The afternoon exercises were given to the wedding anniversary. The first was an address by Rev. W. D. Cherrington. It proved to be one of his masterpieces, which speaks volumes for the address.

The next was a parody, "Twenty Years Ago", by the bride. The poem was a lengthy one, and was no mean production for a non-professional, and we will quote the first two stanzas:

"I wander back a score of years,
I linger at that bower,
Where first we plighted vows to each
In love's most sacred hour.
It seems to me but yesterday
Since first you played the beau;

But counting backward, it was one
And twenty years ago.
Young brothers stood around me then,
My mother was my staff
When you proposed that I should have
A taller, better half.
Like a sensitive plant that slip of love
Was growing sure but slow;
And it budded for the blossoming
Just twenty years ago."

The reading of the parody was followed by an address by the groom, Rev. George Cherrington. It was of a historical nature, giving a synopsis of his life, and it proved to be very interesting.

An original poem was then read by Rev. E. H. Cherrington, a half-brother of the bride. It was somewhat homorous and witty. An extract is as follows:

"May you always be a worthy pair
Among the sons of men;
And may neither of you live to see
The other married again."

A remarkable thing can be said in connection with the history of the parsonages that have been occupied in Clarksburg by the Deercreek preachers. Just fifty years have passed since the preachers' home was in Clarksburg, and but one death has occured in a preacher's family in all of that time. The venerable J. T. Holliday was assigned to the circuit in the fall of 1873, and remained one year. During his stay he lost his wife. She died of a lingering disease.

Another remarkable thing is that the births in preachers' families who have lived in the parsonage have averaged just one in ten years.

The present parsonage trustees are: Representing the Clarksburg society, Samuel Hoskins and Jasper Dawson; Dry Run, George Morrow; Asbury, Martin Zellers; Brown's Chapel, M. A. Baker.

Craftsman Printing